The LUTHERAN OUTLOOK

The Bingo War

Iowa Justice

The Common Confession, Part II

Concerning the Proposed Merger

Christian Welfare Work — John A. Hoeger

Predestination — Septimus Danby

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

VOLUME ~~XVII~~ 18 JUNE, 1953 NUMBER 6

The Editor's Page

Who's Who—Part II of the Common Confession of the Lutheran Church-Missouri Synod and the American Lutheran Church has many authors. The names of the members of the cooperating committees are found in the foreword. "Concerning the Proposed Merger" is a statement signed by three committee members of the Lutheran Free Church, and sets forth the views of that body with reference to a merger being planned within the American Lutheran Conference. John A. Hoeger, author of "Christian Welfare Work," is a Lutheran pastor in Overland Park, Kansas. Of the author of "Predestination," Septimus Danby, I know only that he lives in Detroit.

—0—

Important Don'ts—Don't be eager to sign the readymade and prepared petition or statement of any kind, no matter how desirable its goal may seem to be. If you wish to participate in a matter of national issue, it is far better to make your own statement, in your own words, and that you say what you think rather than what a secret Communist wants you to think.

Don't participate, without careful prior investigation, in "mass action" that merely looks good because it parrots some of your favorite idealistic phrases. Don't sign a petition simply because the name of a prominent preacher already appears on the list. Insist upon knowing the origin.

Don't open your church doors willy-nilly to every civic or "social betterment" group that comes along; first check and double-check their authenticity.—**Herbert A. Philbrick, nine years an FBI counterspy in the ranks of the Communists, in the Christian Herald, April, 1953.**

—0—

Labor Control—Karl Marx completely rejected the only economic system on earth under which it is possible for the workers themselves to own, to control, and to manage directly the facilities of production. And shocking as the news may be to the disciples of Marx, that system is capitalism!

If the workers of this country truly wish to own the tools of production, they can do so very simply.

They do not have to seize the government by force of arms. They do not even have to win an election. All in the world they have to do is to buy, in the open market, the capital stock of the corporation they want to own—just as millions of other Americans have been doing for many decades.

We have approximately 300,000 employees. That is not just steel workers of course. It is all our workers—including me. And together they could buy all the common stock of the Corporation by purchasing just 87 shares apiece. At today's prices the total cost of 87 shares is less than $3,500. And at today's wages the average steel-worker earns that much in approximately ten months. —**Benjamin F. Fairless, Chairman, U. S. Steel Corporation, in Christian Economics.**

—0—

This Generation—After all, this generation is not so smart. About the really great matters of life it knows less than any generation before it. It simply uses longer words to tell what it does not know. We lead the world in mass production, but we have failed in man production. We produce, but we do not create. Other generations left art galleries; we leave signboards. We have printing presses, but no Shakespeares; radios, but no Demosthenes; pupils, but no Pauls . . Never has a generation traveled so fast and covered so little ground. Modern youth, forgetting that it is training for a race, lives as though racing for a train.—**Vance Havner.**

—0—

Sin and Salvation—The cause of wrong-doing and injustice is sin.

Sin is a disease that affects the soul of man. It can no more be healed by legislation than a bodily disease can be cured by treatment of its symptoms only.

A new social order, forcibly introduced or otherwise, will not automatically purge man of sin and make him incapable of wrong-doing, nor desirous of doing right.

Sin departs from man by his rege eration in the Holy Ghost, not by t compulsion of a law; a law might e act an unwilling compliance acco panied by a resentment that but a gravates the evil desire.

Lack of regeneration in the Ho Ghost and of faith in Christ will ru any social system.

But as regeneration and faith w ennoble a man individually, so w they ennoble any system, governmer al, social, or economic—and that wit out a multiplicity of legislation.

The Christian religion teaches, a works, "Justification by faith," n "Sanctification by legislation."

The balm of Gilead for sin is not t social Gospel and a new social syste but the salvation Gospel, the faith Jesus Christ, and the sanctification the soul and life of man by the Ho Ghost. —**C. F. Christiansen.**

The Lutheran Outlook

Official Organ of the American Lutheran Conference

THE REV. J. A. DELL, D.D., Editor
813 Vernon Road, Columbus 9, Ohio

Published monthly in the interest of th American Lutheran Conference and c Christian work in general. The America Lutheran Conference was organized in 193 and consists of the following independen church bodies: The American Luthera Church, the Evangelical Lutheran Church the Augustana Evangelical Luthera Church, the Lutheran Free Church, and th United Evangelical Lutheran Church. Th Conference has a total baptized member ship of 1,721,108. Its congregations num ber 6,266, and it has 4,651 ordained min isters.

OFFICERS OF CONFERENCE

President: Rev. S. E. Engstrom, D.D., 244 Park Ave., Minneapolis 4, Minn.

Secretary: Rev. Norman A. Menter, D.D. Detroit, Mich.

Treasurer: Mr. Otto Leonardson, 2445 Park Ave., Minneapolis 4, Minn.

The Lutheran Outlook is published at 20 S. Fifth Street, Blair, Nebr., and is entered as second class matter at the post office a Blair, Nebr., under Act of March 3, 1879.

Subscription Price

United States and Canada: $3.00 per year in advance; $5.00 for two years in advance $4.00 per year to foreign countries, or two years for $7.00.

All communications pertaining to advertising, subscriptions and change of address should be addressed to Mr. P. A. Magnussen, Manager, Lutheran Publishing House, Blair Nebr.

The
LUTHERAN OUTLOOK

LUME XVII | JUNE, 1953 | NUMBER 6

EDITORIAL

e Bingo ar

From the number of newspaper items on the subject, the number of state legislatures debating it, and from the heat of the arguments pro and con, an imial historian a few hundred years from now might lude that in the middle of the twentieth century the ing of bingo was one of the most important phases of civilization.

he state of Ohio and the city of Columbus are awaitthe decision of the state supreme court on whether o is illegal. The state constitution bans lotteries and city of Columbus through its law enforcement agenholds that the constitutional ban includes bingo. On premise a woman was convicted last year for run- a bingo game. Her lawyer appealed, and the court ppeals reversed the lower court. The city appealed he supreme court, where the matter rests at this writ-

Connecticut the state senate overwhelmingly apved a bill to legalize games of chance sponsored by reus, charitable, veterans' or fraternal organizations. bill would have made it a matter of local option, each n deciding for itself whether it wanted to permit such es of chance. But the lower house defeated the bill to 120. Two years ago the legislature passed a simibill, but it was vetoed by Governor Lodge.

he New Jersey legislature has turned down two atpts to have a statewide referendum on the question egalizing bingo. A similar move in Ohio was foiled an unfavorable vote in the senate judiciary commit-

Nebraska also turned bingo down after determined opposition on the part of Protestant churchmen. In Michigan there is apparently no doubt that bingo is gambling, as a churchwoman was fined $100 in that state on the charge of running a gambling house. She was calling numbers from the pulpit of the church. Over a score of other women playing in the game were fined $10 each.

But it is in New Jersey that the war is really hot. A candidate for governor made the statement: "If nominated and elected, I will support and sign a bingo referendum bill. Without it, volunteer fire companies, volunteer first aid squads, veteran, fraternal and church groups will be hard put to it to support charitable activities, and fire companies and first aid squads of necessity will become charges on the taxpayer. The spectacle of our law enforcers chasing people for playing bingo, while the bosses play footsie with real gamblers and racketeers, is a disgrace."

There are two things to be said in answer to that typical demagogic hokum. One is that to excuse little gambling in public because big gambling under cover has already corrupted the political "bosses" is illogical. One pretends to be against big gambling, which is wicked, and therefore for little gambling, which is harmless.. Why, not put a stop to both? The little, "harmless," protected gambling is what makes gambling respectable, trains future gamblers, and in general creates the atmosphere in which big gambling thrives and rackets flourish.

The other is in regard to the great good supposedly accomplished by the little gambling. "Without it, veteran, fraternal and church groups will be hard put to it to support charitable activities." For one thing, that is a clear statement of the doctrine, "the end justifies the means,"

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

which is not true. If it were true, it would be all right for me to rob a bank, if I gave a portion of the loot to a charitable cause. And for another thing, why should certain groups have the privilege of doing what it is illegal for others to do? If a private corporation were formed to run a gambling establishment for private gain, the members thereof would be arrested. Why should it be legal if that private group is composed of veterans, or lodge members, or church people? We are supposed to be all equal before the law. And then that other touching appeal, "Without it, volunteer fire companies and first aid squads of necessity will become charges on the taxpayer." Is there any reason under heaven why such public services should not be charges on the taxpayer? Since all the taxpayers benefit by the protection given their lives and property by such services, it is only reasonable that all the taxpayers should pay for them. Will the taxpayers sit back and accept such services for nothing, and let the bingo players pay for them? That may seem at first glance to be a cheap way to get such benefits, but the honest way and the most economical in the long run is through taxes honestly assessed, honestly paid, and honestly administered.

But "the end is not yet" in New Jersey. Let me present the several acts in the New Jersey bingo war:

Act 1. Bergen County prosecutor Walter Winne was indicted for alleged failure to enforce laws against gambling. When the case was carried to the state supreme court, that body ruled that the indictment was valid and that prosecutors can be held responsible for non-enforcement of laws.

Act 2. The 21 county prosecutors held a meeting at which they agreed to clamp down on bingo all across the state.

Act 3. It was reported that the law enforcement authorities of various cities were refusing to go along with the county prosecutors in the statewide crackdown on bingo. For example in Trenton the director of public safety ordered police not to interfere with bingo games.

Act 4. Dr. Charles A. Sayre, president of the Trenton Council of Churches, communicated with the director of public safety as follows: "Your failure to follow the decision of County Prosecutor Volpe and the Supreme Court of the State of New Jersey in suppressing all forms of gambling is cause for concern . . . Any game or practice promising something for nothing provides an immoral incentive and is gambling, regardless of charitable auspices. The drive to suppress gambling in New Jersey is the most urgent moral issue before our people. Your action defies the efforts of the State of New Jersey."

Act 5. The Roman Catholic Church entered the fray in the person of Monsignor Lipinski, priest of St. Hedwig's church in Trenton. He issued a statement which included the following remarks: "That anyone should by insinuation and without basis brand with the label of immorality a vast group of his fellow citizens, Protestant, Catholic, and Jewish, who disagree with his peculiar of morality is public insult which should not go unc lenged . . . To sustain the implied insinuation gambling is immoral in and of itself, independent of n made prohibitions, there should be adduced some pr either from the revealed Word of God or from some p ciple of His natural law. What commandment gambling as such violate? What virtue does it infrin What principle of the natural law does it overthrow? Are we to be indicted for establishing charitable philanthropic institutions? Are we to do away with surance contracts? All these promise something nothing. Do they provide an immoral incentive?"

Well! There are several things to say in answe that. For one thing, I am glad to see the monsignor peal to "the revealed Word of God." For four hund years we have been saying that very thing to Rc "You should be able to adduce some proof from the vealed Word of God for your peculiar doctrines- abandon them." But always we have been met with response that the Church of Rome is an authority in it equal or superior to the authority of the Word. If and they could agree on some common authority, could come much closer to a common faith. At any r when they appeal to the Word we must answer, for t is our authority.

"What commandment does gambling as such violat the priest asks. How about the commandment, "T shalt not steal"? Luther explains that commandment saying that we should fear and love God so that we not take our neighbor's money or goods or get them false wares or dealings; but help him to improve and p tect his property and business. Gambling contrave the underlying principle of the whole second table of law, "Thou shalt love thy neighbor as thyself." For gambler never gambles with the idea of helping neighbor, but always with the hope of profiting by neighbor's loss. Therefore also the commandm "Thou shalt not covet," forbids specifically that wh the gambler is always doing—desiring to get that wh is his neighbor's without rendering any equivalent turn.

"What principle of the natural law does it overthro asks Monsignor Lipinski. How about the principle pressed by the apostle Paul in the words: "For e when we were with you, this we commanded you, tha any would not work, neither should he eat. For hear that there are some which walk among you di derly, working not at all, but are busybodies. Now th that are such we command and exhort by our Lord sus Christ, that with quietness they work and eat th own bread" (II Thess. 3:10-12). Isn't that the very sence of the gambler's attitude and philosophy, that will live off the labor of others, "working not at himself?

"Are we to be indicted for establishing charitable philanthropic institutions?" asks the pastor of St. H

s. No, but for supporting them with money obtained n illegal way. If they are Roman charitable and anthropic institutions, let them be supported by real han Catholic charity and philanthropy. It is not rity if you grab money from someone else to give to poor. You have simply outwitted the victim and e him pay for your "charity"', and then claimed the lit for yourself. Incidentally, you who are fond of ng, "The Catholic Church always has money for its itutions," note what a "testimonium paupertatis" this hen they confess that they cannot support the insti- ns without gambling.

he argument that insurance contracts "all promise ething for nothing" is too childish to merit any an- r.

ct 6. The latest, though quite probably not the last in the great drama of bingo was the charge to the rcer County grand jury by Superior Court Judge ph J. Smalley, who told the jurors that bingo is a vio- on of New Jersey law, and that those who defy the should be indicted "without fear or favor."

"May I repeat," said Judge Smalley, "—and I'd like to blow some of this confusion away—bingo as we have it is a violation of the laws of the State of New Jersey. Now whether you like it or whether I like it, it is the duty, it is the obligation of law enforcement officers to enforce the law, and not by their inaction create dust and confusion in the minds of those who perhaps are not as well qualified to know what the law is . . . If you find any violation of the law, it is your duty to indict those who—no matter who they are—violate the law of this state."

—0—

wa
ustice

erhaps our readers will remember an editorial with the above title about a year and a half ago. It dealt th a will case. Dr. W. B. Small left a trust fund of 5,000 to be administered by "persons who believe in fundamental principles of the Christian religion and the Bible, and who are endeavoring to promulgate the ne."

The will was contested by relatives, and the judge led in their favor, saying that the will was "unenforce- le and invalid." He ruled that "only by unpermissible sumption of omniscience can the trustees purport to ex- ute" the provisions of the will, and that deciding the estion as to what is Christian "requires excursion into metaphysical field that is, and should be, out of bounds the courts of an organized society of human beings founded upon the principle of separation of Church and State."

At that time I said I did not think that the terms of the will were difficult of enforcement at all.. The money could have been given to any Christian group or cause to which Dr. Small contributed in his lifetime; or it could have been given to a Bible Society.

A new and possibly final chapter has been added to the story in a 7 to 2 decision of the Iowa Supreme Court reversing the lower court. And since my heading of the former editorial was somewhat ironic, I want to add this later chapter under the same heading, "Iowa Justice," this time, however, in praise rather than blame. The State Supreme Court's opinion reads in part as follows:

> "The trustees are not required to have absolute knowledge that the beneficiaries of the trust are persons who believe the fundamental principles of the Christian religion. They are only to earnestly, diligently and intelligently seek to ascertain and in good faith to believe that the beneficiaries chosen are endeavoring to promulgate those principles.
>
> "They were not to await a sign or a direction from God the Father, Jesus Christ the Son, or the Holy Spirit, before acting, but they were to distribute the income to such persons and for such purposes 'as they may feel' would be in accord with the directions or will of the Trinity or Triune God . . .
>
> "Certainly it must be said that to aid the cause of Christianity and to intensify and extend interest in the Scriptures in the manner made effective by the bequest was a purpose in the aid of religion, and in the highest sense a gift for a public charitable use.
>
> "The testator did not expect perfection on their part but nevertheless he chose them as his representatives to make effective his testamentary intentions to the best of their abilities.
>
> "The requirements present no problem, are not unreasonable, and require no infinity of knowledge by any trustee or court."

Several remarks occur to the casual bystander:
1. That occasionally even the lawyers express themselves in language that sounds like common sense to the layman.

2. That by this time no doubt the bequest has been considerably diminished by court costs and lawyers' fees.

3. That for a State Supreme Court to render a decision saying that to aid Christianity is a public service is enough to throw the Christian Century and Protestants and Other Americans United for the Separation of Church and State into a tizzy. They are so insistent on an absolute separation of Church and State that they are likely to get excited if an agency of the government so much as looks in the direction of the churches.

The Common Confessio

PART II

(Editor's Note: Part I of the Common Confession, prepared by theologians of the Lutheran Church-Missouri Synod and the American Lutheran Church, appeared in the March, 1950, issue of the Lutheran Outlook under the heading, "We Believe and Teach.")

Foreword to Part II

Part II of the **Common Confession** was prepared in a period of two years by the members of the Committee on Doctrinal Unity of The Lutheran Church—Missouri Synod and the Committee on Union and Fellowship of the American Lutheran Church after Part I was adopted by these two Synods. Part II is intended as a supplement to Part I, and the two parts in reality form one doctrinal statement. Neither part is to be regarded as complete in itself or unrelated to the other. Part II was written to bring clarification where misunderstanding of Part I was encountered, as well as adding some doctrines which were omitted in Part I. The aim of the joint committee was to let the Holy Scriptures speak authoritatively and with finality in all matters discussed and summarized, so that past controversies might be allayed and future controversies avoided.

The entire **Common Confession** does not claim to be a complete review of the Christian faith and life, but it manifests common insights and emphases in our understanding and formulation of many Christian doctrines as held and taught in our churches. It constitutes a common and united devotion to the Word of God as the teaching of our churches in our times.

Part II as unanimously adopted by our two official committees in our last joint meeting in Chicago, Ill., on February 9, 1953, is therefore being submitted to our Synods for thorough discussion and, if found in harmony with the Holy Scriptures, for adoption.

The Committee on Doctrinal Unity of The Lutheran Church—Missouri Synod

Dr. Walter A. Baepler, Chr.
Dr. John W. Behnken
Prof. Martin Franzmann
Prof. Alfred O. Fuerbringer
Dr. Herman Harms
Pastor George Maassel
Pastor George Meyer
Mr. Walter Blume
Mr. Herbert Knopp

The Committee on Union and Fellowship of the American Lutheran Church

Dr. Henry F. Schuh, Chr.
Dr. E. J. Braulick
Dr. Edward C. Fendt
Dr. Bernard J. Holm
Dr. Leonard Ludwig
Dr. H. W. Siefkes
Mr. L. E. Fisher
Mr. Fred Lentz
Dr. W. L. Young

In the belief that our common conviction and mony regarding the Christian faith as expressed in **Common Confession** must express itself in the life corporate activity of the Church, we submit the follo statements as indicative of, and normative for, Chri life in our congregations and Synods:

THE CHURCH IN THE WORLD

i. THE CHURCH'S MISSION

(1) Company of the Reborn. The Church, as the pany of those who are born again, is the salt of the e and the light of the world. It confronts a mankind w without the gracious working of the Holy Spirit is to corrupt in trespasses and sins, is completely blinde the will of God, and willfully resists every endeavo God to save it from destruction. It is the privilege o Church to proclaim in word and deed the glorious demption of all men in Christ. God "will have all to be saved and to come unto the knowledge of the tru 1 Timothy 2:4. It is the duty of the Church to te that salvation is wholly and solely in and through Ch "Neither is there salvation in any other, for there is n other name under heaven given among men whe we must be saved," Acts 4:12.

(2) Communion of Saints. The Church, as communion of saints, enjoys fellowship with God an nourished and sustained by His presence and by His tivity in the means of grace. God speaks to the ass bled congregation in the Word and Sacraments, and assembly of believers responds in hymns and prayer adoration, intercession, petition, and thanksgiving God. Through the Word and the Sacraments God c stantly assures the Church of its status before Him enables it to fulfill its function in the world. Church thus enabled is commisioned by God to "sh forth His salvation from day to day," to "declare glory among the heathen, His wonders among all peop Psalm 96:2-3.

(3) Beloved of God. The Church, as the beloved God, reflects its love for God by ministering to all m especially to those of the household of faith. Follow the example of our Lord Jesus Christ, the Church se and works for the complete well-being of all men. "T commandment have we from Him, that he who lov God loveth his brother also," 1 John 4:21.

Matthew 5:13-16; Ephesians 2:1; 1 Corinthians 2:14; mans 8; 2 Corinthians 5:18-21; 1 Peter 2:9-10; 1 Timo 2:3-6; Matthew 28: 18-20; Ephesians 2:8-10.

John 14:23; Exodus 20:24; John 8:31-32; 1 Timothy Philippians 2:15-16; 2 Timothy 1:7-14; 4:1-5.

Matthew 25:31-40; Galatians 6:10; 1 John 4:7-21; Luke 25-37.

ii. THE CHURCH'S RESOURCES

(1) Presence of God. The Lord, who commissions the urch to preach the Gospel to every creature, promises be with it unto the end of the world. He sends His irit to dwell in the Church forever and to bring to its nembrance all things which Christ as its Head has said d still says in the Scriptures. As the Church faithly proclaims His Word, Christ's promise, "He that areth you, heareth Me," is fulfilled, Luke 10:16. He whom all power is given in heaven and in earth has omised to grant whatsoever the Church needs and asks His name.

(2) Means of Grace. As the Good Shepherd Christ ides and guards the Church through perils and asults in a hostile world, and the Holy Spirit as the Chief ilder cleanses and sanctifies the Church as the habitan of God. Through the means of grace, the Gospel in e Word and Sacraments, the Holy Spirit calls, gathers, lightens, sanctifies the whole Christian Church on rth, and keeps it in union with Jesus Christ in the one ue faith, and thus directs and enables it to do the will God. Where these means of grace are in use, there od builds His Church.

(3) God's Gifts. The Lord always bestows His gifts the Church in a generous and abundant measure. He ves to the Church pastors after His own heart who each God's Word and administer the Sacraments in the me of the Christian congregation. He also calls and uips other workers for their respective and diverse inistrations of love in every generation.

(4) Assurance of Victory. God's Word never returns to Him void, but always accomplishes that which He eases and prospers in the thing whereto He sends it. hrough the Gospel in the Word and Sacraments He is work in and through the Church to call men from sin d death and to make them heirs of everlasting life. hose who believe in Him enjoy fellowship with Him rever, are made laborers together with God in the ork of His kingdom, and by their faith triumph over e world. "For whatsoever is born of God overcometh e world; and this is the victory that overcometh the orld, even our faith," I John 5.4.

Matthew 28:18-20; John 14:26; 16:23-24.

John 17; Ephesians 5:25-27; 2:14-22; 2 Timothy 1:9; Romans 16.

Acts 1:8; Ephesians 4:7-16; Romans 12:4-8; 1 Corinthians —14; Acts 6:1-7; John 13:12-15.

Isaiah 55:10-11; 2 Timothy 3:14-17; John 5:24; 8:31-32; Acts 38-40; Galatians 2:20; 1 Corinthians 3:9; 2 Corinthians 6:1.

iii. THE CHURCH AND ITS MINISTRATIONS

(1) Universal Priesthood. All members of the Church re royal priests. In calling a pastor to preach the Word God and to administer the Sacraments on their behalf, he members of a local congregation exercise their royal riesthood and by no means relinquish it.. The privige and the responsibility of ministering to the saints of God remain the privilege and responsibility of all the members of the Church.

(2) Individual and United Activity. From the exercise of this ministry no one is exempt. Every Christian, man or woman, old or young, rich or poor, skilled or unskilled, learned or unlearned, as God gives power and opportunity, is to edify the Church of God; to feed the lambs and the sheep; to instruct and encourage others; to visit the sick and help the needy and distressed; to seek, admonish, rebuke, forgive, and restore the erring; to judge and remove false teaching; to endeavor to keep the unity of the spirit in the bond of peace; to speak in defense of all the saints, being ready to give an answer to anyone concerning the hope that is in them; and to support with prayers and gifts the exercise of this ministry in areas and spheres which he himself cannot reach. Christian congregations and synods take counsel and cooperate with each other in seeking God-pleasing and effective ways to perform the work the Lord has assigned to all members of His Church.

(3) Universal Application. The blessings of this ministry are meant for all races and conditions of men. From these blessings no one may be excluded, since no one is excluded from the forgiveness spoken by God to the world in the death and resurrection of His Son Jesus Christ. Christian love, having its source in that forgiving love of God, is spontaneous and unrestricted and knows no barrier of race, class, or color, even as Christ is the Propitiation not only for our sins, but also for the sins of the whole world.

1 Peter 2:9; Revelation 5:9-10; 2 Corinthians 2:10.

Romans 12; 1 Corinthians 12; 14:29; Jeremiah 23:9-40; Ephesians 3:14-21; 4:1-6; 1 Peter 3:15; 1 John 4:1-6.

2 Corinthians 5:19; Colossians 1:19-22; 1 John 4:7-21; Hebrews 9:26; Acts 17:24-28; 1 John 2:2.

iv. THE CHURCH AND THE HOME

(1) Marriage. God has ordained and blessed the estate of marriage and has established the relation of mutual helpfulness and love between husband and wife. Marriage is intended by God to be a lifelong union. "What God hath joined together let not man put asunder," Matthew 19:6.

(2) Parents and Children. In love and wisdom God has blessed the marriage state with the privilege and responsibility of parenthood. "Be fruitful, and multiply, and replenish the earth," Genesis 1:28. "Children are an heritage of the Lord," Psalms 127:3. Parents are responsible for their children and should rear them in the fear and admonition of the Lord. God has established the home as the foundation of society and the training school for Christian character. Over against the sins of impurity, infidelity, neglect, and all other causes that may lead to divorce, the Church emphasizes the sacredness of the home and the blessedness of the parent-child relationship.

(3) Christian Home. The Church under the impulse of Christ's Gospel counsels the youth, encourages Christian companionship, upholds purity of life, and teaches God's will regarding courtship and marriage. The Church upholds the all-inclusive character of the home, where the old and the new generations meet together in love and esteem. To rear children in the fear of God and to care for aged and infirm members of the family remain the responsibility of the family.

(4) Family Worship. Christians enjoy the blessings of the family altar, where God's Word is read and the entire household unites in prayer. Christian parents present their little ones to be baptized as early as possible and regularly bring their entire household to the house of God for worship and spiritual growth and understanding. When parents fail to recognize and discharge their duties as God's representatives in the home, God will hold them responsible for any resulting delinquency of their children. Christian parents remember Joshua's example, "As for me and my house, we will serve the Lord," Joshua 24:15.

Genesis 2:18-24; Ephesians 5:22-33; Matthew 19:3-9; 1 Corinthians 7:10-16.

Psalm 127; Ephesians 6:1-4.

Ecclesiastes 11:19—12:1; 2 Corinthians 6:14-18; 2 Timothy 2:22; Malachi 4:6; 1 Timothy 5:4.

Genesis 18:19; Deuteronomy 6:6-9; Colossians 3:16; Mark 10:14; Hebrews 10:23-25; Ephesians 6:3.

v. THE CHURCH AND VOCATION

(1) Christian Vocation. Every earthly relationship is sanctioned through fellowship with God, and for the Christian, whatever his vocation may be, the whole of life is a sacred stewardship from God. The Church, therefore, recognizes and proclaims the dignity of all labor that glorifies God and serves the welfare of man. All believers are responsible servants of God; and their time, talents, and treasure are a sacred trust from God, to be employed for Christ in their respective vocations. As a steward of God the individual Christian constantly faces the question, "Is my vocation God-pleasing?" The choice or change of his vocation must be prompted not by selfish gain, but by a desire for better service to God and man according to the abilities which God has granted to him. The Church reminds its members to heed the divine injunction, "Whatsoever thy hand findeth to do, do it with thy might," Ecclesiastes 9:10, in the assurance that a good and perfect kind of life is one which has for it the commandment of God.

(2) Management and Labor. In the relation of management and labor the Church is obligated to proclaim to its people with strength the twin admonitions, "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven," Colossians 4:1. "Servants, obey in all things your masters according to the flesh; not with eye service as men-pleasers, but in singleness of heart, fearing God; and whatsoever ye do, do it heartily, as to the Lord, and not un men, knowing that of the Lord ye shall receive the ward of the inheritance; for ye serve the Lord Chris Colossians 3:22-24.. The emphasis in all manageme labor relation should not be on selfish or unfair gain, n on depriving others of the benefit of their labors, but unselfish Christian service to the neighbor and the co munity.

(3) Christian Stewardship. God blesses such lab and through it provides the necessities of life for the i dividual and his dependents, the things that are go and beautiful, and maintenance of good governme Above all, He supplies the means for the support a extension of His kingdom and the resources for th Christian charity which has compassion upon the neig bor and promptly and personally supplies his need. T Christian views the fruits of his labor as blessings b stowed upon him by God and as a trust to be admin tered to the glory of God.

1 Timothy 4:4-5; Colossians 3:17; 1 Corinthians 10:31; Thessalonians 3:10-13.

Proverbs 3:5-10; 1 Timothy 6:17-19; James 5:1-6; Phil pians 2:4; 1 Thessalonians 4:11-12; Matthew 7:12.

Psalm 145:15-16; Ephesains 4:28; 1 Corinthians 9:14; Ga tians 6:9-10; Matthew 25:31-40; 1 Corinthians 4:7; 1 Chro cles 29:10-19.

vi. THE CHURCH AND EDUCATION

(1) The Great Commission. The Church continu to heed Christ's charge to go into all the world and make disciples of all men, teaching them to observe things whatsoever Christ has commanded.

(2) Bible in Education. The Church has the duty provide for all its members throughout their lives t best possible instruction in the Holy Scriptures. T Holy Scriptures are God's verbally inspired Word, th is, God moved men to write what He wanted record in the words which He wanted employed. They alo constitute God's inerrant Word to men. They alone a "able to make" men "wise unto salvation through fai which is in Christ Jesus," 2 Timothy 3:15. They alo train men in holy living. "All Scripture is given by i spiration from God and is profitable for doctrine, for r proof, for correction, for instruction in righteousne that the man of God may be perfect, throughly furnish unto all good works," 2 Timothy 3:16-17.

(3) Christ-Centered Education. The Church plac all the arts and sciences in the service of God and ther fore brings the Word of God to bear on education at levels for all professions and occupations. It insists th education for a God-pleasing life must be Christ-ce tered. Therefore it considers incomplete any progra of education which omits as its paramount considerati the existence and activity of the Triune God in the wor The Church corrects such programs with its own pr gram of teaching the truths revealed by God in His Wo "Seek ye first the Kingdom of God and His righteou

s, and all these things shall be added unto you," Matw 6:33.

Matthew 28:18-20; Mark 16:15-16; Isaiah 40:9; John 14:6-23;

Peter 3:17-18; 2 Timothy 3:14-17; Psalm 78:1-8; John 5; 6:63; Isaiah 40:8; 1 Peter 1:23-25; 2 Peter 1:19.
salm 19:7-14; 111:10; Acts 17:24-28; 1 Corinthians 1.18-31; imothy 4:8.

vii. THE CHURCH AND GOVERNMENT

(1) **God and Government.** The Church recognizes vernmental authority as ordained of God, as subject to will of God, and as designed to seek the good of its zens. It is the function of such government as God's presentative to punish those who do wrong, to approve se who do right, and to protect all from injustice. The urch supports such government by admonishing its mbers to obey the laws, to pay taxes, and to render rsonal service in time of peace and war as the governnt may require, provided only that "we ought to obey d rather than men," Acts 5.29.

(2) **Christian and Government.** The Church calls on its members to pray and work for good governnt. They are enjoined not only to keep themselves spotted from the evils of the world, but are also called on to work as citizens for the eradication of evil praces in government. To assist in the nomination and ction of honest men to public office, to promote the actment and enforcement of proper and salutary legision, to encourage Christian men and women to hold blic office, and to support all officers in the faithful ercise of their duties, remain responsibilities of all ristian citizens. The liberty of Christian witness ould not be abused to heap disrespect upon the inmbents of government offices, however frail these ofers may be. The Church constantly prays "for all that e in authority, that we may lead a quiet and peaceable e in all godliness and honesty," 1 Timothy 2:2. God's ord requires that government officers administer their gh trust with integrity, sobriety, and humility, for they all be judged by God.

(3) **Christian and War.** The Church recognizes war an evil and emphasizes that sins, both personal and tional, are the cause of war, and earnestly stresses the ed of repentance. If repentance does not take place, e judgment of God may become evident in war. In nes of war as well as in times of peace the Church proaims the will of God for all men, combats the passions hatred and revenge, and always seeks to alleviate the ffering caused by war. Christians, while careful not provoke war or resort to war, nevertheless in times of ar have the responsibility to defend their country when danger or under attack from its enemies.

Romans 13; I Peter 2:13-17; Titus 3:1-2; Matthew 22:15-22. Jeremiah 29:7; 1 Timothy 2:1-4; Romans 13:6-7.
Matthew 5:43-48; James 4:1-2; 1 Timothy 2:1-6; Romans :9-21; Luke 3:14; Matthew 5:9.

viii. THE CHURCH AND CHURCH FELLOWSHIP

A. The Basis, Nature, and Extent of the Church

(1) **Church Universal.** All believers in Christ, and only believers in Christ, are members of the one, holy, Apostolic, Universal Church. They are made and kept members of this Church solely through the gracious work of God. God is at work wherever His Word is preached and His Sacraments are administered. It is in the one Christ, who comes in the Word and the Sacraments, that the Church Universal possesses its unity.

(2) **Church Unity.** The oneness of the Church is not a goal to be achieved or a task to be completed. It is a unity that belongs to the essence of the Church because the one Christ, the Lord of heaven and earth, is its Head. Either a man belongs to this one Church, or he does not. Either the Church is the one Church, or it is not the Church. This union with Christ as the Head also brings about the union of believers with one another.. The uniting power of the Gospel becomes manifest both in local congregations and groups of congregations throughout Christendom.

(3) **Marks of the Church.** The means of grace (the Gospel in the Word and the Sacraments) are the only genuine marks of the Church, and by them Christ through the Holy Spirit creates and preserves faith in the hearts of men. Through them the Church manifests itself on earth. The Gospel in the Word is not to be thought of as an inarticulate possession of the truth, but as a real proclamation of the Christ for us, the declaration of God's forgiveness for the sake of Christ, our Substitute, "who was delivered for our offenses and raised again for our justification." Likewise, it is not mere knowledge about the Sacraments which constitutes a mark of the Church, but the actual administration of them according to the institution of Christ. Without the Gospel in preaching and Sacraments it would be impossible to speak of the Church, for then the Church would be non-existent.

Acts 16:30; Mark 16:16; Galatians 3:26-28; Romans 10:9-17. Ephesians 4:1-16; Acts 2:41-47; Romans 12:4-5.
1 Peter 1:23-25; Romans 10:17; 1:16; Matthew 28:19-20; Mark 16:15-20; Matthew 26:26-28; Luke 22:19-20; 1 Corinthians 11:23-26.

B. The Basis, Nature, and Extent of Church Fellowship

1. Church Fellowship as a Fellowship of Faith

(4) **Authority of the Scriptures.** Fidelity to the source and norm of Christian doctrine, that is, submission and obedience to the Word of God, the Holy Scriptures, is required on the part of all members of the Church. If a person (or group of persons) by God's grace and the guidance of the Spirit acknowledges the Holy Scriptures as his only authority in all matters of faith and life and conforms thereto, and does not deny, contradict, or ignore any word of God in the Holy Scriptures, he is to be regarded and acknowledged as a brother in the Lord and a fellow worker in the Kingdom of God.

Not to recognize him as such constitutes a denial of Christ's work in the brother and leads to schism in the Church.

(5) Disruptions of the Fellowship of Faith. On the other hand, teaching otherwise than the Word of God teaches, setting up dogma contrary to, or without warrant from, the Word of God, as well as neglecting or omitting any part of the Word of God, creates divisions in the Church and disrupts its unity. To overlook divergences from the Word of God in the teaching and life of other Christians, to tolerate false teaching and practice contrary to Scripture, and to be silent in the face of denials of the Word of God likewise contribute to the disruption of the unity of the Church.

Matthew 28:20; John 8:31; 1 Corinthians 10:16-17; Acts 4:32; 9:27-28; 1 Corinthians 3:11.

Acts 18:24-28; Galatians 2:11-14; Matthew 18:15-18; Romans 16:17-20; Matthew 16:6; Ephesians 5:11.

2. Church Fellowship as a Fellowship of Confession

(6) Function of the Confessions. The Church's response and witness to the Word of God, particularly in the face of denial and attack, finds expression in the confessions of the Church. Loyalty to the Ecumenical Creeds and the Lutheran Confessions is therefore essentially fidelity to the Holy Scriptures. We hold to them not merely because they have been formulated and accepted by the Church as the expression of its faith, but because they constitute the right understanding and exposition of the Scriptures. The Scriptures remain the norm by which every confession must be interpreted and judged.

(7) Primacy of the Gospel. This confessional loyalty is of particular importance with reference to the witness of the Confessions to the central theme of the Scriptures, the Gospel. Agreement in the Gospel is fundamental to church fellowship, for the Gospel constitutes the center from which all teachings of the Scriptures are to be viewed. Ultimately all the doctrines of the Holy Scriptures have an organic connection with the central theme of the Scriptures, which is the Gospel. A denial of any teaching of the Scriptures involves a mutilation of, and departure from, the complete Gospel, and it is for this reason that a full and common obedience to the Holy Scriptures is an indispensable requisite for church fellowship. It is impossible to recognize as equally valid such confessions as are mutually contradictory. The validity of a confession is established not by the mere claim that it is in harmony with the Scriptures, but by the fact that it is in actual agreement with them and is a faithful restatement of the Gospel as the central theme of the Scriptures.

(8) Contending for the Truth. The Lord directs His Church in every age to determine how the testimony to the truth of His Word can be given most effectively, so that all men may hear and know the authority of that Word in such matters. In order to protect the flock of Christ against errorists, it may be necessary to give t testimony in their presence, or it may be necessary testify by withdrawing from them. There is no warra in the Scriptures to disregard error and errorists. T Lord makes it the duty of the Church to expose the ror to the errorists on the basis of the Holy Scriptu and thus seek to win the erring brethren by love. If Church's admonition of love remains unheeded, sepa tion as a final endeavor of love becomes inevitable, even in withdrawal or excommunication for reasons heresy and apostasy the real purpose is not to exclu the erring brother forever from the fellowship of fai but to win him back into such fellowship.

Hebrews 10:23; 1 Peter 3:15; Galatians 1:8; 1 Corinthi 1:10.

1 Corinthians 3:11; Galatians 1:8; 2 John 9—11; 2 Cor thians 6: 14-18; Romans 1:16-17; Isaiah 8:20; Matthew 28: Matthew 7:15; Acts 17-11; 1 Timothy 6:3-5; Titus 3:10; I mans 16:17-20; 2 Thessalonians 3:6, 14, 15; 1 Corinthians 5:4 James 5; 19-20; 2 Cor. 2:6-10.

3. Church Fellowship as a Fellowship of Love

(9) The Bond of Love. Church fellowship is char terized by love for the brethren. Following the exam of the Lord, who gave Himself for the Church, the me bers of the Church are "to consider one another to p voke unto love and to good works"; "forbearing one a other in love, endeavoring to keep the unity of the Spi in the bond of peace." As Christ loved the Church, His followers are enjoined to love one another. This lo for one another has compelling implications for chur fellowship. Christian love yearns for fellowship with t brethren, shuns the loneliness of separation, and is nou ished and sustained by the personal relationship Christ with the Church and the members of the Chur with Christ and with one another. It is the nature Christian faith and love to be expressed in fellowsh with brethren.

(10) Speaking the Whole Truth in Love. Christi love for the erring brother is clothed in humility a candor. Humility demands that a Christian rememb that he, too, is frail and that his judgment of a broth may be partial and erroneous. Lovelessness, arrogan and arbitrariness have no place in the treatment of an e ring brother. Great and grievous sins of maltreatme of the erring brother may lie concealed behind a scre of avowed faithfulness to the truth. Candor deman that fellowship or the avoidance of fellowship be mo vated and fortified by all the relevant teachings of t Word of God. Neither separatism nor unionism ma be validated by using selected Scriptural admonitio out of proper context to prove it correct and by disr garding other relevant Scriptural admonitions. It is r quired of brethren to listen to each other's testimony, respect each other's conscience, and to judge all relatio ships in the light of the entire Scriptures.

John 15:9-17; Romans 12:3-21; Ephesians 4:16; Hebrew 10:25.

alatians 6:1; Acts 18:24-28; Matthew 18:15-18; Acts -30; Luke 9:49-50; Romans 14:1; Galatians 6:1-5; 2:11; Acts 7; 2 Corinthians 13:8.

4. Church Fellowship as a Fellowship of Work

(1) **The Lord's Behest.** A fellowship of faith, con- ion, and love will find expression in a fellowship of k. Such behests of the Lord to the Church as "Go "Pray ye," "Labor ye," are commands not only for vidual, but also for joint or corporate activity. The k of proclaiming the Gospel in word and deed is the both of the individual Christian and of Christians ed together. However, such co-operation among istians, based on the fellowship of faith, confession, love, should not be confused or identified with co- ration in external matters. If such co-operation in ex- al matters is not contrary to the Holy Scriptures or Lutheran Confessions, it becomes a matter of Chris- freedom and may be undertaken for reasons of good vardship and efficiency.

(2) **One Lord — One Task.** The Lord has given y gifts to the Church, not for the edification of a few, for the edification of all. The Lord has assigned s to the Church for which He enlists the co-operation ll its members with Himself and with one another. would be a misreading or a misunderstanding of the pel to insist that each Christian or each group of istians must work entirely alone or that each Chris- serve the Lord in his own self-chosen way. Such an tude results in confusion, suspicion, and poor stew- ship. One of the purposes of the Gospel is to bring istians to serve the Lord together in the Lord's way.

(3) **One Word — One Mind.** This fellowship work can become a reality only when a fellowship of h, confession, and love exists. It is only when Chris- s confess the same faith and are agreed to let the rd of God be authoritative and normative in all mat- s of faith and life that a real fellowship of work can ult. God's Word requires that Christians "stand fast one spirit, with one mind striving together for the h of the Gospel."

ohn 13:13-17; 17:18; Galatians 6:2; Matthew 28:19; Luke ; Romans 15:26-27.

Corinthians chs. 12—14; 16:1.

ohn 15:1-5; Ephesians 4:13-16; 2 Corinthians 6:1; Philip- s 1:27.

ix. THE CHURCH AND ANTI-CHRISTIAN ORGANIZATIONS

(1) **Church Under Cross.** The Lord has warned His iples that as long as this world stands, the Church be under the cross. Christ's name will be mocked unbelievers and His authority usurped by impostors hin and without Christendom. As for the faithful mbers of the Church, the warning of their Lord al- s applies: "If they have persecuted Me, they will also secute you," John 15:20. The Church as the company of God's faithful witnesses will continue under bitter attack and at times must endure grievous tribulation.

(2) **Church in Combat.** In the face of these onslaughts of the enemies of Christ, the Church must stand firm in the faith. It does more than bear and suffer. It unmasks, condemns, and combats with the sword of the Spirit all religions and sects which alter or displace the redemption wrought by Jesus Christ by their own devices or efforts; all organizations and movements which seek to deprive God of His sovereignty; and all humanistic and secularistic philosophies which exalt the powers of man and refuse to give to God the glory that is due Him.

(3) **Church in Witness.** The Church must be alert to detect such anti-Christian propaganda everywhere, even where it appears in moralistic and pseudo-Christian form, as in those lodges and fraternal orders which explicitly or by omission remove Christ from His position of mediatorship between God and man and thus deny the central teaching of Scriptures, that salvation is solely and wholly through Christ. Over against the teaching of such organizations the testimony of the Church must be clear and unequivocal. By proclamation and by salutary discipline all men must be shown and must be made to face the fact that they cannot serve two masters. To compromise with work-righteousness is to endanger the whole Church; and each and all must share the labor of safeguarding the faithful, of extricating those who have become involved in organizations which proclaim salvation by works, and of denying fellowship to those who stubbornly refuse to yield to the Word of God by continuing in their anti-Christian affiliations. Synods as well as Christian congregations cannot remain indifferent or inactive in the exercise of salutary discipline necessitated by such divided loyalty. This task, like all the tasks of the Church, must be done in holy fear and in holy love.

Mark 12:1-12; Matthew 16:24-28; 2 Thessalonians 2:1-12.

Ephesians 6:10-19; Romans 1:18—2:16; 1 Corinthians 1:18-31.

Galatians 1:8-9; 2 Corinthians 6:14-18; Matthew 18:15-18; 6:24; 7:21-27.

x. The Church and the World to Come

(1) **Church in Eternity.** The Church in all its activities in the world remembers that its life in Christ is eternal. The fact that the Church exists, that men believe on the Lord Jesus Christ, is due ultimately to the eternal election of God, who "hath chosen us in Him (Christ) before the foundation of the world, that we should be holy and without blame before Him," Ephesians 1:4. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ," 2 Thessalonians 2:13-14. God by His Word and Sacrament calls men to faith and keeps them in that faith unto the end. Remaining hum-

bly and gratefully conscious of its origin in God's elective will, the Church is preserved from the fatal delusion that it is a self-caused and self-sustaining institution; and the individual member lives and works in the blessed assurance that nothing shall separate him from the love of God in Christ Jesus, our Lord.

(2) Church in Time. The Church remembers also that it is the beginning of the new world in the midst of the old, that the goal of all its working and striving is not in this present world, that it is the body of the Christ whose Kingdom is not of this world, the Christ who is to come. Since we must all appear before the judgment seat of Christ, the Church's life is marked by an alert and responsible expectancy and striving, and measures all its actions by the inescapable and just judgment of Christ upon those actions. Such a life cannot fail to be a life of daily repentance.

(3) Church in Triumph. The Church's expecta of its Lord's return is also a joyous hope: the Bridegr who will return has even now made the Church's life evening before the feast. This solemnly joyous exp ancy frees the Church from a sole and desperate conc with things earthly and temporal; it makes the Chu free to act spontaneously according to the prompting the love that is the pulse beat of its faith. Despite the seeming triumphs of Satan, the Church possesses its work in the world a serene courage and an un turbed vision and assurance of victory. "In all th things we are more than conquerors through Him loved us."

Ephesians 1:3-14: Romans 8:28-39; John 10:27-28; Luke 1
Ephesians 2:19-22; Colossians 3:1-2; Luke 12:42-48.
Luke 21:28; Matthew 25:1-13; 1 Corinthians 7:29-31; mans 8:31-39; Revelation 22.

Concerning the Proposed Merge

A Memorandum from the Lutheran Free Church Members of the Subcommittee on Polity

It will be readily admitted that in the Lutheran Churches of America today some of the organizational patterns which served well in an earlier period of history no longer adequately meet present needs. The proposed merger of American Lutheran Conference bodies is but one phase of a widespread contemporary quest on the part of American Lutheran churches for greater integration and effectiveness, both in organization and in methods of work.

In considering what our LFC committee's part should be in the basic discussions concerning polity, it seemed somewhat presumptuous for the representatives of one of the smaller bodies to draw up any over-all organizational plan for a Merged Church. We have therefore limited ourselves to a statement of general principles and an outline of a proposal for possible participation by the Lutheran Free Church in the merger. It is our hope, however, that in so doing we may also have included some ideas worthy of wider consideration and application.

Fundamental to our thinking concerning these matters has been this principle: In seeking to lay sound and practical plans for the future life and work of a considerable segment of American Lutheranism, our aim should be to develop structures which will effectively release and channel the spiritual forces inherent in each of the merging bodies. If this can be achieved, the members of each body will feel themselves challenged both to preserve the best aspects of their heritage and to face the new situation in new and effective ways. " . . . A disciple to the kingdom of heaven is like unto . . . a householder who bringeth forth out of his treasu things new and old."

1. Basic Considerations Regarding Lutheran Church Union

1. The fundamental prerequisite for church union agreement as to "the doctrine of the Gospel and administration of the sacraments" (Aug. Conf., A VII). For effective unity in church activities, s ilarity in fundamental church practices is also sential.

2. The most essential aspect of a true church unio the achievement of fellowship in "the things Christ", i.e., in the ministration of the Word a Sacraments for the salvation of souls and the bu ing up of the Church. This should also be the c aim of organizational unity.

3. A sound church union will contribute toward achievement of this goal: a) through opening wi areas of Christian fellowship, b) through more fective distribution of the duties and functions to carried out by the Church, c) through the elimi tion of misunderstandings arising from lack of quaintance among the brethren, d) through a m united witness to our common Faith; and e) throu mutual support both spiritual and material. The merical size of the church body is not of prim importance, since spiritual truth cannot be est lished by statistics.

Since the local congregation is the fundamental unit and the source of organized authority in the Christian Church, every true church union is ultimately a union of congregations, even when strong synodical organizations tend partially to obscure this fact. In any union of Lutheran Churches it is therefore of basic importance that the inherent autonomy and spiritual responsibility of the local congregation be properly safeguarded and effectively expressed.

Present-day advances in technology and intercommunication, the growth and the increasing boldness of the forces opposing evangelical Christianity, and the educational and cultural developments in the Lutheran Churches, have all helped to bring about a fuller cultivation of the varied special gifts and abilities within the Church. Among such gifts may be mentioned the following: literary, educational, technical (e. g. publication, movies, radio, television), musical, promotional, social, eleemosynary. It is of vital importance to all who are concerned for the Lutheran Church and its responsibility in our time that these gifts and abilities serve as wide a group as possible both within and beyond the Church. Their economical and effective use should be given major consideration in all discussions of church union.

. In the Church as in the State there are definite dangers connected with the concentration of authority and power. It is therefore important in planning the structure of an evangelical Church body that the centralization of authority deemed necessary for the accomplishment of the Church's tasks be accompanied by a corresponding distribution of authority and responsibility among its constituent units, both in the interest of preserving spiritual freedom and for the cultivation of spiritual responsibility.

. Spiritual authority in the Christian Church is rooted in the Word of God. The forms of organizational authority established within the Church for the orderly conduct of its comprehensive program may be quite varied in their scope, application, and functioning; and they may need to be changed and adjusted from time to time to meet specific situations and to minister to varying groups of individuals and congregations. Within a given church body, groups of congregations may therefore desire and be accorded a special type of autonomy in order to meet such needs. Since the fellowship of both Christian individuals and Christian congregations is basically a fellowship of fraternal love and cooperation, such variations may well be encouraged if there is among all a proper sharing of common obligations for the united endeavors of the Church. The freedom and responsibility of Christians will express themselves in varied forms within a Spirit-led church body.

II. Some Examples of the Adaptation of Church Organization to Meet Particular Needs.

The English District in the Lutheran Church-Missouri Synod and the Wartburg and Midwest Synods of the United Lutheran Church of America provide examples of non-geographical synods working within church bodies made up chiefly of synods geographically organized. Similarly the current negotiations of the Danish Evangelical Lutheran Church with the ULCA looking toward a union which will preserve in considerable degree, at least for the time being, the fellowship and functioning of an autonomous church body, suggest that there is need for a variety of patterns of organization if the varying needs of today's Lutheran Church are to be adequately met and the roots of the past not completely severed.

In other branches of the Christian Church, too, there are numerous instances of how church administrators have exercised considerable latitude in developing organizational forms to meet particular needs and situations. For example, some of the organizational arrangement made among the Congregationalist church bodies in the process of unification, both where the bilingual problem was being met and in the "Congregationalist-Christian" merger, exemplify how some groups of congregations were encouraged to cultivate special interests and to serve particular needs within the framework of the national organization.

The functioning of certain Orders within the Roman Catholic Church, which build congregations that are integrated in the general diocesan structure and yet give support to institutions and programs in which they have a particular interest, also illustrates how even a highly centralized Church has found it wise to adapt its organizational structure to a variety of interests and spiritual emphases.

The suggestion elaborated below that the congregations now making up one of the bodies within the American Lutheran Conference be permitted to participate in the proposed merger without dissolving their present fellowship need therefore not be regarded merely as an arrangement made to please a particular group, but rather as an application of a principle widely recognized among strongly divergent Christian churches, and certainly in harmony with the spirit and doctrines of historic Lutheranism, namely, that true unity does not depend upon either complete uniformity of practice or a centralized organizational control, but upon agreement as to "the doctrine of the Gospel and the administration of the Sacraments".

III. A Proposal for the Possible Participation of the Lutheran Free Church in the Projected Merger.

The following suggestions are presented not as specific requirements for an acceptable form of union, but as

pointing in a direction along which some of the chief benefits of union might be achieved within the general framework of the Merged Church, at the same time that much of the fellowship in service among the LFC congregations might be continued. Details can of course not be worked out until the main lines of the over-all organizational pattern are known.

1. The basic suggestion is that in the Merged Church the congregations now making up the Lutheran Free Church constitute a "non-geographical conference", functioning somewhat similarly to the various geographical "conferences" or "districts" which will presumably be set up. The congregations of this "LFC Conference" would bear their share of the financial and other responsibilities of the Merged Church, and would in turn derive the benefits of the wider fellowship.

2. Each congregation of the "LFC Conference" would continue to have, as at present, full responsibility and authority, under the Word of God and in harmony with the Lutheran Confessions, for the control of its own properties and the conduct of its own local program.

3. The "LFC Conference" would hold an annual meeting for the purpose of spiritual fellowship and edification, and for the promotion of its common work, both that conducted within its own fellowship and that in which it participates through the Merged Church as a whole.

4. The "LFC Conference" would participate in the biennial convention of the Merged Church through representatives elected at its annual meeting, with the numerical basis of representation determined in the same manner as in the case of other "Districts" of the Church. Both the "LFC Conference" as a whole and the congregations constituting its membership would do their part in carrying out the programs mutually agreed upon by the chosen representatives of the Merged Church.

5. In the field of Christian Education the congregations of the "LFC Conference" would give their support particularly to Augsburg College and Theological Seminary and to Oak Grove Lutheran High School. This special interest would be given due recognition in the budget allocations for the other common endeavors of the Merged Church. These two schools, as presumably also some other institutions within the Merged Church, would continue to be owned and directly controlled by their respective corporations. Nominations to the corporation memberships would be made by the "LFC Conference" Annual Meeting. The pastors of the "LFC Conference", as a rule, would be called from among the graduates of Augsburg Seminary.

6. In the field of Home Missions an arrangement would be made whereby the "LFC Conference" would have opportunity for growth, in fields agreed up as is done at present through the Home Missi Councils. Funds for supporting its Home Miss program would continue to be contributed by congregations of the "LFC Conference".

7. In most of the areas of general Church activity, s as, for example, foreign missions, parish educati charities, brotherhoods, publications, and pensio the present activities of the Lutheran Free Chu like those of the other uniting bodies, would be c pletely integrated with those of the Merged Chu an an equitable and mutually agreed basis. A C ference publication would, however, probably necessary.

8. In certain local communities there exist at pres undesirable duplications of church work among c gregations within the American Lutheran Con ence. Correction of these conditions would in m instances take place gradually through deeper quaintance, fellowship, and cooperation. In t process of realignment, some transfers of congre tions from the "LFC Conference" to the geograp cal districts of the Merged Church, and vice ver may be anticipated, and it will be necessary to w out mutually agreeable principles to be applied such cases. This would be only a further devel ment of principles which are observed now wh cordial relations exist between Lutheran synodi groups.

IN CONCLUSION

It is to be expected that some difficulties will be countered in seeking to develop a mutually satisfact pattern for union even among Churches which are one faith. In the merger now being contemplated one of reasons for such difficulties is no doubt our lack full acquaintance with, and full faith in, one anothe notwithstanding our more than twenty years together the American Lutheran Conference. For this reason is the more important to give earnest consideration problems that at present confront individual synod groups with respect to the proposed union. The Luth an Free Church members of the Joint Union Commit feel that step by step thus far this has been done; a with regard to the proposal made in this Memorand they have the confidence that it will be given the sa type of fraternal consideration.

In the further discussions and the working out of d inite plans for merger, it is our hope that the whole pr blem of church union can be approached with the vis and perspective which will enable each part to find rightful place within the developing whole. The sh tering and readjustment of the patterns of ecclesiasti organization which took place at the Reformation, in der that life and Spirit might again do their renewi work in the Church, emphasize to all subsequent gene tions that strict uniformity of authority and organizati are not always a blessing but can even become the

site. If this truth is to be given adequate considera-n within American Protestantism in a time of wide-read ecclesiastical unification, as we hope and pray at it may, then also the Lutheran Churches seeking ion must lay continuing emphasis upon the wise com-nation of unity in teaching with liberty in forms of or-nization and service. We believe that the application this principle of "liberty in unity" to the Lutheran merger now being considered can make a worthy contribution toward this goal, and bring us one step farther on the way toward a practical unification of all the Lutheran Churches in America.

Respectfully submitted,

T. O. Burntvedt
Clarence J. Carlsen
Bernhard Christensen

CHRISTIAN WELFARE WORK

JOHN A. HOEGER

God has given to each of us as Christians and as citizens a very real and deep responsibility to be as it were instruments for good, moved by His nd, seeking the well-being of our fellow men. earing in mind that we will some day have to give an counting to God in this regard we should all be keen-interested in the answer to this question:

"With civil government in our United States steadily creasing its welfare services what does the future hold r our Christian welfare work and what should be its olicies for the future?"

In order to answer this question, let us first of all ask urselves, "Why is the Church interested in welfare ork?" Instead of speaking merely in broad generali-es which are difficult for many of us to grasp, please im-gine yourself in this concrete situation.

Your neighbor is not particularly the friendly type. heir little boy is especially a nuisance. Just a few hours go he sent a baseball smashing through one of your win-ows. As you are putting a new pane in the window ou notice smoke pouring from the roof of your neigh-or's house. You know the father has gone to work and e mother is shopping—what about the boy? First of l you go outside, a crowd has collected. They are atching the neighbor's boy who is screaming from the ny attic window. The fire is in the attic.

You don't even stop to think about what a spoiled child is boy is. All you think of now is that he is a fellow uman being who is in need, someone whom God loves nd wants for His own. And so compelled by the love f God within you, you race upstairs into the flaming ttic. The smoke is blinding; the heat stifling, but you each the boy and carry him to safety.

As you are comforting the boy a reporter comes for-ard to interview you. He asks you what made you illing to risk your own life. By your answer you let im know that essentially it is because you are a Chris-an. The next day thousands read the account in the aper and are impressed by your Christian action. Some who have been putting it off, are even interested in start-ing to church now. If Christianity can do that for you, they reason, then they want it too. Somehow, also, you feel well rewarded because you feel closer than ever to your Lord. You have done something good in His Name.

Now let us glean out of this imagined incident some general principles as to why the Church is interested in doing welfare work. Essentially, it is the same reason as your interest as a Christian in the well-being of your neighbor, even of one who is not friendly.

First of all, the love of God or God's love (Agape) dwelling in the Church, as well as in the individual, constrains it to seek the well-being of all men. Let us expand this point for a moment. Our Lord has given to His Church and its members not only the gift of His faith that causes its recipient to rely solely on Him, but also has given the gift of His love which causes its recipient to desire with Him the well-being of his fellow men. This desire for his well-being reaches not only into the realm of the spiritual, seeking to lead him into a right relationship with his God, but also into the realm of the physical, seeking to alleviate his temporal needs even as Christ gave not only the bread of life but also bread for the body.

Secondly, the Church is interested in welfare work for it is a means of carrying out this order of its Commander and Chief, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." The Christian's activity in the welfare field serves as this light. As such it attracts many of the world to become interested in Christianity. It enables these spiritually lost ones to see that Christianity is not just a jumble-mumble of words but a living, active, vital, dynamic power. Thus it is that they at least become interested in listening attentively to the Church's message. Even as in our story, the account in the newspaper of your Christian action in saving the neighbor's boy, interested others in hearing the Church's message.

Thirdly, the looking after the well-being of one's fellow men is an exercising of the Christian faith and so

strengthens this bond that unites him to his Lord and to his salvation. In this way, the Christian receives a blessing or reward from giving. As in the story, after your Christian action, you felt closer to your Lord. You had done something in His Name.

Now that we see why we as a Church are interested in welfare work, our next major question is: "What do we as Christian citizens recognize as the obligation of the civil government in welfare work??" We ask this question in order that we may determine what our attitude and action should be toward the government's policy of increasing its welfare services and because of our interest as Christian citizens.

Even as God in His wisdom created the family unit as the natural basic unit of society, so He also ordained that human beings living together should be organized by a government and empowered government to safeguard the temporal well-being of all of its citizens. (Romans 13). "This the state can accomplish," to quote Dr. Reuss, "by assuring a harmonious social order in which every person rightfully within its jurisdiction may obtain the generally defined minimum essentials for decent human living and the maximum possible development of his own personality."

In order to put this principle into a real-life situation that we can handle, let us go back to the imagined situation in which your neighbor's house is on fire. The first thing you did upon seeing the smoke was to call the fire department, and correctly so. Now what if the fire department arrived on the scene at the same time you noticed the boy in the attic window? What are you going to do? This thought perhaps runs through your mind——"I won't bother with the fire department. I'll go up and save the boy myself. By doing that, I'll show the world what Christians are made of. I'll return good for evil as far as my neighbor is concerned and thus help win him to my Lord."

But then a higher wisdom takes hold and you think, "These firemen have the equipment for this job and the training. They are more likely not to get hurt; more likely to succeed in saving the boy than I. And so for the sake of the boy, I'd better tell them about his plight and let them save him."

Let us again go back to the general principles that we as Christians should follow. We should not look upon the civil government as though it were in competition with us in welfare work but rather, our ally. In brief, the more government fulfills its obligation given it by God of caring for the temporal welfare of all of its citizens, the freer the Church will be to concentrate on the spiritual or eternal welfare of men. Although the Church for reasons mentioned under part one will certainly always want to remain active in temporal welfare work. Also, the government's activity should not reach the point where it interferes with the indivdual's freedom so as to hinder the maximum possible development of his own personality—a danger in a welfare state.

Our new major question, now that we have seen what the Church's and government's interests in welfare are and before we jump to the conclusion that the more government moves in and the more the Church m out of the field of welfare, the better it is. That m question is: "What advantages do each have in well work?"

One of the primary advantages the government ha that it can draw on the resources through taxation legislation of the total citizenry. The Church, on other hand, has only its own limited constituency. the Church had only a responsibility to the needy wi its own membership, as some have thought, the Chu drawing upon the volunteered resources of its own m bers could perhaps fulfill its obligation and let the of the world go by. However, even as God causes rain to fall on the just and the unjust, even as Go concerned with the well-being of all men, so must Church and the individual Christian motivated by love of God be concerned for the well-being of all m and, of course, especially of that of the fellow member the body of Christ.

Being realistic, however, we must admit that beca of the limitation of the Church's material resources cannot provide for the temporal well-being of all mer even satisfy every demand for such services wh might be made upon us. Therefore again we reach conclusion that the Church should warmly welcome government's action in meeting these needs. Christ love dictates to us that it is not as important who i that saves the boy in the burning attic as it is that boy is saved by someone.

We now come to a serious disadvantage that, so far we are concerned, the government has in doing welf work. That is, the Church's policy in doing welf work can be directed according to Christian princip while the Government's policy is influenced also by non-Christian citizenry. Depending upon the extent this influence, this could be a slight or a very serious d advantage.

For an example, in the extreme, we have the case what happened in Nazi Germany when the non-Chr tian influence became very strong. The governm adopted the program of liquidating those persons w were so mentally handicapped that they could not c tribute to the nation. Certainly something very depl able in the eyes of God and sickening to any he warmed by Christian love. In the overall picture of g ernment work in the United States, this influence is r very serious but there have been examples of it in in vidual situations. Non-Christian workers in a st institution treating the inmates inhumanely or a direc of a government institution refusing to let a represen tive of the Church minister to the spiritual needs of t inmates. Looking at it from the director's standpoint, does have a difficulty in determining who truly promo by his ministering and who only disturbs and bewilde the inmates.

In last year's Reader's Digest there was the true a count of Jewish parents who, after an extensive sear

t their mentally deficient child to a Christian institution where they could be certain, the article said, that would be treated with the dignity of a human being th an eternal soul. Evidently they did not have this surance of such care in a government institution. And dging by the frequency of the requests made to our ristian institutions for help, there are many others o have this same feeling.

With all that has been said so far, we now come to this estion: "How then can the Church most effectively ex- t itself in helping to alleviate the needs of all men?"

First of all, by exerting its Christian influence on the vil government so it will fulfill its duty to each citizen cording to the Christian evaluation of the worth of the dividual in seeking his temporal well-being. How can e Church best exert Her influence? In a democracy ch as ours, perhaps the best method is for the Church make its members aware of their responsibility as individual Christian citizens in making their influence felt the government. The more Christian influence that brought to bear in influencing the government to do s welfare work according to Christian principles, the ore relieved the Church can be for using its resources other areas. As the material resources of the government are far superior to those of the Church, much reater good for all could be accomplished in this way.

Another way of accomplishing this is by encouraging ur members to make their vocation in this area of government service. Another is by setting an example by aintaining model institutions and services to set the attern for the government, both in improving its present ervices and in going into new services to help in bringng about the well-being of all. This role the Church has ffectively played in the past. Almost every welfare ervice in which the government is engaged was first ioneered by the Church.

Secondly, concerning the question of how the Church ight be most effective in carrying out its welfare work, n addition to influencing government in this regard, the Church may supply as far as possible the temporal needs f each citizen which the civil government, for some eason or another, fails to meet. To go back to our boy n the burning attic—if upon telling the firemen of the oy's situation they refuse to recognize it as their obigation to save the boy, then the obligation again comes o rest on your shoulders to do what you can.

For example, those aged who are in need who have eft the state in which they had established residence and ave not lived in their present state long enough to estabish their residence, are in most cases not eligible for old oy's situation they refuse to recognize it as their obligation to meet not only this needy one's spiritual but also his temporal needs, as far as good stewardship of funds will allow. At the same time, we should strive to make our government aware of its obligation in this regard.

Thirdly, and most important in considering this question of how we can as a Church be most effective in alleviating the need of all men, we can strive to meet the needs in this area of the eternal well-being of each and every person. This we do by offering to lead him into a right relationship with His God; by proclaiming to him in word and deed the Gospel of Jesus Christ. Besides the obvious method of ministering through the regular congregational channels, which is outside the realm of this paper, there is the spiritual ministry that goes hand in hand with the temporal or physical welfare programs of both Church and government that must be supplied by the Church, even if in some cases it is financed by the government.

In this area our chaplaincy program comes to the foreground. For example, if we as a Church operate an old people's home, even though we have the great advantage of having only Christian help, yet if we do not supply a chaplaincy service to this institution, we are losing much of the effectiveness of our witness. If we as a Church are allowed to supply chaplains for state institutions, even with the serious disadvantage of some of the staff being non-Christians, we are yet able to make a comparatively effective witness in proportion to the resources expended. To follow out with our story of the boy in the attic, if you are the one who actually saves him or if the firemen save him, you still have the opportunity to minister to him spiritually in comforting him and in assuring him that it was, in the final analysis, the loving hand of God that took care of him.

In brief then, we conclude that because God has so ordained it and because of its greater physical resources, the government should be influenced to bear the brunt in providing for the physical care of those needing help, while interfering as little as possible with any individual's freedom or causing a lack of initiative or development. Rather, it should stimulate these and help alleviate the causes that create these needs. On this point of preventive legislation we could spend a great deal of time if time only permitted. For Christian love also dictates that an ounce of prevention is worth a pound of cure. And that the Church because of its infinite spiritual resources should make available and attractive the spiritual ministry that provides for the spiritual well-being of all and also to provide for the physical well-being where necessary and where good stewardship of limited physical resources permits.

In general then, we should look to the government to take the lead in providing institutional care, financial assistance, education and vocational training. And they should also provide through legislation for the minimum basic standards these institutions and services should fulfill in order to meet the generally defined minimum essentials for decent human living. These standards should be equally applicable to government, private and church institutions dealing in the fulfilling of the temporal needs of men. This obligation is now being met in most states where all welfare institutions have to meet certain requirements in order to be licensed.

The Church should provide for a spiritual ministry for

all who are institutionalized; provide Christian counselling to all those bewildered or perplexed; operate institutions for the purpose of providing Christian personnel in the following instances: financially self-supporting institutions with support coming largely from those being served, such as our Lutheran hospitals and old people's homes, offering the advantages of greater efficiency and Christian atmosphere; operate institutions in order to influence government to maintain standards that are most in accord with God's will; operate institutions for the care of those whose needs are not being met by government; operate institutions in order to provide full time Christian care.

To quote Dr. Reuss "The Church and the state each a special way have a genuine concern for the total w being of each citizen. Each therefore should seek to sist, to strengthen, and to uphold the other in its effo to assure the welfare of its people so long as each acts accord with God's will for man. Rather than to du cate other existing programs, the Church in its w fare program should fill gaps in the welfare structure the community. The Church should be happy if throu its pioneering efforts in improved care of children, sick, the aged, and the troubled or perplexed, it has st ulated the State to provide similar services. Rat than bemoan the inroads of the State, it should rejo that its witness has been heeded, and it should seek ot fields in which to pioneer and demonstrate."

Predestination

SEPTIMUS DANBY

There are a great number of people who believe fully in predestination in the United States, and many of them are Christians, members of various churches. It seems to me that such persons are not sufficiently endowed with a fair knowledge of the real nature and personality of the Supreme Being. They are not, I would say, believers strictly in the New Dispensation. They do not adhere to the teachings of Christ. They fail to grasp the meaning, the purpose of the coming of Jesus Christ, the Savior of the World, and lack a knowledge of the Scriptures.

Let us look at the meaning of Predestination. The word means a decree that determines the happiness or the misery of men, their fate and destiny. (I might add all human beings). And from a Theological point of view—A doctrine that from all eternity God has ordered whatever comes to pass, especially with reference to the salvation or damnation of souls. I will endeavour to try and discount and refute the broadness of this frightening belief.

We are all God's children everyone of us, good or bad, and it is not His will that anyone of us should perish. If God predestined us to a certain bad end, then why is He so concerned about us that He also wishes us to be eternally saved? That is a contradiction which cannot possibly exist. God so loved the world (that is, His children) that He gave His only Son to die to save us. "What is it that prompts God to save us?" Nothing but His love for us. Therefore, certainly, God is interested in our salvation, but absolutely not in our damnation.

The doctrine of predestination is contrary to the nature of God. He is not the author of our damnation, never has been, never will be, and never can be. On the other hand, He is tremendously interested in our personal, eternal, salvation. The doctrine of predestination is then only half correct, only as far as salvation is concerned. God is the extreme essence of infinite goodness and love. Every good and perfect gift comes from Him.

It is true that God sees and knows the end from the b ginning, but He does not always order the end in t way that it arrives, especially if the end is not a good o Our own self wills come into play when we disrega God's will and plan in our lives. Because we disob we err and suffer, and others suffer with us too. G does not order a child to be born with an unsound boc He does not order them to be infirm, diseased, deforme or to die an early death. He does not order any calan ty on the sea, in the air, or on the land. He does n plan that anyone should commit murder, or take the own lives. He does not plan that we should becon thieves, to steal, or to lie. He does not order us to qua rel and fight. These deficiencies and occurrences spri from a human source alone. God has no connecti with them whatsoever. He could not be a God of love He had. They and other sins are the things that damn o lives. And these are the damning things that a prede tinarian actually believes come from a loving God.

It is serious, harmful, and sinful, for anyone to thi that God can possibly be any other than the author good. The ruler that came to Christ called Him God Master. Jesus turned to him and said, "Why calle thou me good, there is none good save one, that is God God is the supreme, complete essence of eternal goo ness. If ever God was devoid of that eternal qualit then His Sovereign Majesty, His supreme power, wou pass from Him to his adversary the Devil. The wag of sin is death. God does not give us these wages. H gives us a gift, the gift of love and eternal life. If the is calamity, suffering or sickness, some person or pe sons have abused the law of nature, or transgressed th divine law of God. In such cases God has no control i the first place, though later He can, and does, restore an heal. He cannot control our wills when we wilfully def His will.

We can defy God up to a certain point, and that poi is death. We can look upon our adversary the Devil a

main source of suffering, sin and death, coupled with man ills. Man's free will can lead him in the paths of ace, goodwill and happiness. His free will can also d him into suffering, misery, ruin, and death, and he n take others with him.

Predestination can only be attributed to God, if it is e nature of goodness and love. God did predestinate d foreordain the coming of Christ from the beginning foretold in the Old Testament, and up until His arrival the New Testament. It would be criminal on the part God if He did order all things that come to pass. He one would be accountable for all wrong, and the damtion of all sinners throughout all eternity. This is acally what a Predestinarian believes and accepts. This eans also that he accepts the idea that good and evil ring from the same source—God. Incredible! Unbevable! Impossible! A good tree cannot bring forth il fruit. It is a malicious thought for any human beg to conceive that a humane, merciful, and loving God uld be possessed with such a dual personality. God s predestined, foreordained, foretold throughout the es. We only need to read His Word to find this out.

As a possible opposite to the goodness and love of God, me people refer to the destruction of Sodom and Gorrah, and ask, "Why did God do this?" As a matter fact these cities were already doomed, destroyed by n, before God intervened to save those who were good. ne can scarcely conceive what the ultimate end of Sodm and Gomorrah would have been, had not God interened when He did, so impure and morally depraved ere the people. God was willing to save Sodom were here ten righteous to be found in the city, but this numer could not be found. Lot and his wife and two daughrs were the only ones saved. But Lot's wife looking ack with desire and longing was turned into a pillar of alt, according to the biblical account.

Let us consider the flood that destroyed the earth, and sk the same question, "Why did God allow this?" Here gain, sin was fast destroying the people who had forgotn God. God told Noah to build an ark so that the ighteous might be saved. Nature's rain descended and ontinued for forty days and nights. Noah, his wife, his ons, and their wives, were evidently the only righteous ersons to be found on the then wicked earth, and they ntered the ark for safety. God said that the earth was orrupt. Had not God allowed it to be destroyed by nature's rain, in all probability a worse calamity would ave befallen the earth. So corrupt and sinful was the arth then, that His word says that God repented that He had made man. We must conclude then that God's ntervention was proper, correct, good, and merciful. The esult of God's act was a new, fresh, pure earth.

There is a parallel when we hear people say of one who has suffered a long and painful sickness, and has ied—"It was a mercy that she died." We hear some people say, "What has to be will be!" Only those things hat happen in a natural way are the things that have to e. The things that happen in an unnatural way were never intended, never ordered. We hear the remark: "I will die when my time comes." God does not set that time; such a time has been determined solely from a human standpoint. God is interested in us while we live. Death does not concern Him. He is not the God of the dead, but of the living. Sin causes death and death is the end of sin. There can be no further sin in a lifeless body. When death takes place the breath of life, which is the soul, has departed. The body has not been able to contain or retain it any longer, so it, along with the spirit, returns to God the giver. There is no death to the Christian, he has already passed from death into eternal life in this life.

"I will die when my time comes!" is the sorrowful expression of one who has no hope, no depth of religion, and who lacks sufficient knowledge of the eternal love of God. In the old dispensation days the people looked upon God as a stern judge, one of anger, who would punish them severely for wrong doing, one who would show His fury, wrath and revenge. This was their idea of God then, their picture of Him, their conception of His personality. It was all wrong. They did not seem to know of His love. They did not speak freely of it. Jeremiah seems to have known all about it, and he speaks of it beautifully when he says: "The Lord hath appeared of old (afar off) unto me saying, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." Jeremiah 31. 3. Do we need any greater positive proof than this of God's love in the Old Testament? Yet in those days the people in general did not realize that God loved them, and that with an everlasting love. Yet because of sin, and because they did not understand Him; and because He loved them; He found it necessary to send His only Son, Jesus Christ, to reveal His real nature, that of everlasting love. And later Christ died for us, to save us from eternal death. Such is God's nature and personality.

How any human being, possessed with reason, can believe in predestination in a broad sense, that God is responsible for anything other than perfect goodness, is sadly and dangerously lacking in sound judgment, and altogether devoid of understanding the unchangeable and everlasting love of God. God did not want to be a dictator, He didn't want to dominate, to demand certain things of us. He wanted us to be free, to have liberty. He actually gave us free wills, He took a great risk, a tremendous chance. He wanted our cooperation, wanted us to work with Him, to blend our wills with His, so that we might glorify Him. But His purpose, His desire, did not work out that way. Humanity had failed miserably. Hence the destruction of Sodom and Gomorrah, and the flood. Adam and Eve disobeyed and sinned against God and though he removed them from the Garden of Eden, He did not destroy them. And though Cain killed his brother Abel, God did not destroy Cain. Were these not the actions of a merciful and forgiving God? God found it necessary to send a Savior to restore man to his former state. If we would fulfil God's divine purpose, there must be cooperation between us and God. Our wills

must cooperate with His. If our wills act alone, we shall bring about our own ruin. Cooperation with God is joy, love, and eternal life. Cooperation with the Devil is sin and death. St. Paul says—we are predestined to share the likeness of Jesus Christ, Rom. 8:29. For whom he did foreknow, He also did predestinate to be conformed to the image of His Son. When we become Christians we take on the likeness of Christ, as God intended us to do. We are destined by God to be Christians from the beginning. This is our foreordination, our destiny. Our only escape from this destiny, is a life of wilful sinfulness. God's plan is for our eternal good, our salvation, and cannot possibly be any other. If a person violates the laws of nature, or the laws of God he alone is responsible, and will suffer. If he omits to rectify a mistake, a wrong, an accident can happen for which he alone is responsible. A judge will sometimes conclude that such and such an accident was an act of God; this is an erroneous decision. Just because an accident is unp dictable, due to some uncontrolled unnatural force, is reasonable? is it just? to charge it to God? That is talism, or the thought of a predestinarian. Such a sta ment is altogether an error of judgment. An accident an accident, pure and simple, but someone erred, the was some defect somewhere, something went wrong e dently. We might as well charge God with the harm a damage the wind does, or the rain, or the storm. these elements are very often uncontrolled, unnatu happenings. Since sin is the greatest weapon of t Devil, love is the greatest weapon of Our Father G God is long-suffering, gentle, kind, not willing that a one of us should perish, but that all might come u Him and have eternal life. Our heavenly Father w has freely given us life, will certainly not try to destr that life. Satan who has no power to give life, has t power to destroy it, in this life only.

Correspondence

"EMANCIPATION FROM SCRIPTURE"

I have no desire to enter into a discussion with my friend Prof. Uuras Saarnivaara about the merits of my book, "The New Life in Christ." However, when a professor of theology in the Lutheran Church is accused of advocating "emancipation from Scripture," he may at least be allowed to make a mild protest. The quotation of only three short sentences without regard to the context is decidedly unfair. If the sentences quoted actually meant what they are made to mean by Prof. S., I should be compelled to repudiate them myself. I do not believe that any fair reading of the chapter on "The Standards of the Moral Life" will confirm the interpretation Prof. S. suggests.

I subscribe unreservedly to the Lutheran statement that the Bible is the only rule and guide for faith and life. The Word of God has supreme authority. But what kind of authority is it? Prof. S. evidently believes in an authority which eliminates personal decision and operates automatically in every case. This was the conception of Scriptural authority held by the Scribes in the days of Jesus and Paul. They believed that they could find in the Old Testament a clear and explicit rule for every conceivable situation in life. As a result of that conviction they proceeded to explain the commandments and apply them to life. "Keep the Sabbath day holy." How was that to be done? The Scribes had the answers. You may walk only so far; you may revive a fire, but not build a fire to cook a meal; you may pull up an animal out of a well if its life is in danger; and so forth **ad infinitum.** This is a very comfortable religion, because you can always obey these rules if you try hard enough. If you try real hard, you can even do more than is required. You can give tithes of **all** that you gain, not only of the main crops of the field. Also, it is comfortable because you do not need to think or agonize about finding the will of God for you in any given situation. It is already decided. People really like that kind of religion, as may be ascertained by asking any average group of young people. They will want definite answers as to what they may or may not do.

That kind of legalism was repudiated both by Jesus and Paul. Any expression of authority which eliminates ar makes unnecessary personal decision and commitment contrary to Biblical doctrine. Let me illustrate this by a example. When the communists took over China, the mi sionaries were faced with the question of whether to stay retreat. Many arguments could be advanced in favor either course. Jesus Christ Himself had commissioned the to their task. They had before them the Biblical exampl of the apostles who gloried in their sufferings for the Nam Has not always "the blood of the martyrs" been "the see of the church"? But, maybe the church would be able endure the storm better if the foreigners left? If they di not think about themselves, what about wife and children In this situation no one, mission board or anyone else, coul undertake to make their decision for them. In agony spirit, in weakness and in fear, the missionary must seek know God's will for himself. Whether he stays or leaves, h is anxious to do God's will. But he cannot find a ready-mad answer even in the Bible. He cannot imitate Paul, for one time he went to Jerusalem although the Spirit told hi that bonds and imprisonment awaited him; at another tim he left a city when the persecution became too strong. Pro S. accuses me of teaching that in such a case the missionar should consult only his own conscience, which in man cases would mean only yielding to his own desires and in terests. "The Christian's own consciousness determine everything."

Actually, what does a Christian do in such a situation? have discussed this especially on pp. 192-95 in "The Nev Life in Christ." Prof. S. quotes one little excerpt from thi discussion and ignores all the rest. I suggest in this passag that the ultimate standard for the Christian is "found in living unity of these three factors—the gospel, the Spirit an the brotherhood; or, as we would say today, the Word, th Spirit and the Church." (p. 194). I intentionally placed th Word first because it is fundamental, although it shoul never be separated from the other two factors. Our mission ary in China would have to read God's Word, pray for th guidance of the Spirit, and seek the advice of his fellow Christians. In this agony of struggle he may come to clarity

out the will of God for him in this particular situation. t it must be his personal decision, not forced upon him anyone else. Any action, however good, that is done rely because I am told or compelled to do it without inner nviction, is not strictly moral. I "cannot delegate this thority to anyone else." Fortunately, in most of our de- ions the right course is not so difficult to find. The Ten mmandments are fairly explicit; even though we may ve some trouble in knowing when and how to follow sus' Word about "turning the other cheek." But even the small, everyday decisions we must make our own oice and bear our own responsibility. We do not find ady-made answers even in the Bible. But we have the surance that if we listen to God as He speaks to us in s Word, pray for the guidance of the Spirit, and are will- g to take advice from our brethren in the faith, we shall me to clarity and conviction about the will of God for us. hen we can go our way in gladness and in confidence, en though we be misunderstood and accused of corrupting e faith.

Anyone who reads carefully the chapter on "The Stand- ds of the Moral Life" in my book with some understanding the actual life situations will have to agree that in all r moral decisions these three factors are present and ad us to an understanding of God's holy will for us. All ree factors must be taken seriously. To rely only on one ads to error and confusion. The error of the Roman Church to place authority solely in the church or the Pope. The ror of the "the radical spirits" of Luther's day and in ter times was to claim direct guidance by the Spirit inde- endently of the Word and the church. The present day Funda- entalists assume that they can use the living Word as a gal code selecting Scripture passages to approve what they ant to approve and to condemn what they want to condemn. he error in all three instances is to substitute human au- hority for the divine. When these three factors are allowed to perate together and are taken seriously, we have an authori- y in which we can trust. This is not "emancipation from cripture," but neither is it expecting from Scripture a set f ready-made answers which will relieve us of the necessity f walking by faith and not by sight.

Eric H. Wahlstrom
Augustana Theological Seminary

—0—

ir:

In the April issue of The Outlook is published an article by Juras Saarnivaara entitled: Emancipation From The Scrip- ures. The article should be entitled, Emancipation From he Verbal Inspiration Theory, because that is what the undensians and others are trying to do for the Lutheran hurch. According to Luther's view of Scripture verbal in- piration is not sound Lutheran doctrine.

This is not a question of rejecting the Word of God as ighest authority in the Church; it is a question of clarifying what is the Lutheran doctrine of the Word. Luther's view of Scripture was somewhat sidetracked by the doctrine of the Word that was formulated during the period of orthodoxy, and that view has to a very great extent dominated the Lutheran thinking about the Word ever since. Luther's view of Scripture should constitute the Lutheran doctrine of the Word.

It is the genius of the Lutheran Church to recognize the Word of God as highest authority in the Church, not theories about the Word as some do, but the living and active Word which reveals the living Christ who comes to man through that Word with the full impact of His judgment and love. Saarnivaara is defending a theory of theology. He takes statements out of their logical context to make them say what was not originally intended. To do so is perversion of the truth. It would be well if theologians would heed Aulen's statement that theology should not be based on man's reactions to theology; it should be based objectively on the Christ of the Word.

Saarnivaara tries to put the label of liberalism on the Lundensian theologians. If Lundensian theology is liberalism, then Luther was a rank liberal because Lundensian theology is based on exhaustive Luther research. Saarnivaara arrives at some peculiar conclusions because he uses theories of theology formulated during the period of orthodoxy as the criteria in evaluating Lundensian theology. We need to have redefined what is liberalism and what is conservative Lutheranism. In evaluating what is true Lutheranism we must use an infallible criterion. Such an infallible criterion is the Christ of the Word.

Every righteous thinking person will greatly resent Saarnivaara's statement on page 105 that Aulen and Wahlstrom are classified with the arch-enemies of Christ. I am filled with righteous indignation over such insinuations and comparisons. The Commandment, Thou Shalt Not Bear False Witness Against Thy Neighbor, is still in force as God's infallible Law.

Rev. A. V. Neve, Sleepy Eye, Minn.

—0—

VIRGIN BIRTH

Sir:

God bless you for your April editorial, "Almah Again." Many of us deeply appreciate your fine discernment and your scholarly evaluations which are always true to the Word of God.

Dr. Saarnivaara's article on "Emancipation from the Scriptures" and that article, "Altar or Pulpit: Which?" both are much needed and should be required reading in our seminaries.

Sincerely in Christ,
Theodore B. Hax, Los Angeles, Cal.

—0—

Sir:

Re: this whole controversy of the "virgin birth." Both sides by rationalistic means of word definition, proof texts, etc., are trying to "prove" the virgin birth. So what? Even if that could be done, which I doubt, it would not solve the problem. The virgin birth is to be believed, not proved; it will always be a matter of faith, not of evidence which satisfies the senses. So why all the squabble?

Also what I find to be remarkable is that the virgin birth is again used to prove the divinity of Christ. That is both anti-Scriptural and anti-Luther. Both refer to the virgin birth as showing the humanity of Christ, not His divinity. One sentence of Luther is worth more than all the mouthings to date on this matter: "I believe that Jesus Christ, true God, begotten of the Father from eternity (not virgin birth but divine birth) and also true man, born of the Virgin Mary, is my Lord" (true man because born of the Virgin Mary).

I believe Jesus is God because He is born of God. I believe He is true man because born of a virgin. I can't prove this; I believe it!

Sincerely,
John Miller, Litchfield, Illinois.

—0—

ALTAR OR PULPIT

Sir:

Here comes the eternal merry-go-round again, re "Altar or Pulpit: Which?" For a Lutheran (whoever he may be) who confesses (cf. the Formula of Concord, Art. X) that one church should not be disturbed by the more or less ceremony

that another may or may not have, it seems to me that the writer of this article places undue emphasis on liturgics—certainly more than any "High-Churchman" I've met.

Where does this idea of simple liturgical services within the Pre-Nicene church come from? If Oesterly and others are to be believed, the services of the early church were probably liturgical, albeit fluid and not rigidly fixed. As for Justin Martyr, his writings seem to indicate a definite pattern of worship, commonly called liturgical. There is a lot of phony history in that phrase "no intimation of liturgy appearing." What does the author mean by saying that the Communion at the close of the third century became the central act of worship? I know of no evidence pointing to any other aspect of Christian worship being central, from the apostolic period until after the Reformation. Communion was the normal Sunday service. Also, (and I do not want to be accused of defending any doctrine of sacrifice in the eucharist) the first instance of sacrifice and eucharist is in the Didache (vide 14, 1-3) not during the close of the third century. I realize that the author's thesis is that "when the Church degenerates she takes up elaborate forms to cover up for that lack of spiritual life," but I am not so certain that this is necessarily true. It might be that when the Church degenerates, the first signs of that degeneration are found in the liturgy. But that is something quite different.

We can thank God for Luther's rejection of sacerdotalism and the Romish idea of sacrifice; but the destruction of liturgical forms we leave to the "Schwaermer," Zwingli, and other non-Lutherans. To speak of a Lutheran norm for co munion as being quarterly or monthly reminds of an quoted statement of Luther that quarterly communion where Christianity leaves off and unbelief begins. The norr practice of old Lutheranism is still to be seen in the pract of the Church of Denmark which celebrates the Lor Supper every Sunday. And of course, like all of the Sc dinavian churches, the Danes wear the traditional mass ve ments, chasuble, alb, etc., and I do not think that this is aping of Romanism, and certainly not Anglicanism.

Let the Church do what her Lord wills, proclaim the go news that God loves us and sent His Son to save us. S does this in baptism, preaching, communion, and I think th it can be done through the liturgy, too. The liturgy is anoth way of proclaiming God's Word—or is it just mere ceremo to connect hymns, etc. with sermon? If that is all that means, then certainly cast it away. Therefore, Mr. Auth if you find it impossible to worship through this mean don't. But if you don't mind, show the same charity to tho who can. We're Lutherans; we ought to be able to worsh in a congregation that celebrates with a "Solemn Hig Mass" or in an informal preaching service, so long as t Word is taught in its truth and purity and the sacramen rightly administered. It seems to me that this is the Luthera view; the Reformed churches to the contrary. Drabness not essential to spirituality.

Sincerely yours,
Name withheld

News of the Churches

Luther Academy

The fifteenth Luther Academy held annually at Wartburg Seminary, Dubuque, Iowa has been scheduled for July 7 to 16 according to Dean William D. Streng. The following speakers have been engaged: Dr. Martin Anderson, Dr. George Aus, Dr. Anton Boisen, Dr. E. E. Flack, Missionary E. F. Hannemann, Dr. Wm. Hulme, Dr. A. Jagnow, Dr. Ralph Mortenson, Mr. L. B. Pederson and Dr. A. C. Piepkorn. Further information may be secured from the Dean.

—0—

Dr. Henry F. Wind Accepts Welfare Post

St. Louis, Mo., May 21, 1953—Dr. Henry F. Wind of Buffalo, N. Y., president of Associated Lutheran Charities, has accepted the executive secretaryship of the Department of Social Welfare of The Lutheran Church-Missouri Synod.

Announcement of his acceptance was made last week by Rev. E. Buckley Glabe of Minneapolis, Minn., chairman of the church's Board of Social Welfare.

The Department of Social Welfare was created at the 1950 convention of Missouri Synod in Milwaukee. Dr. Wind has been serving as executive secretary in a part-time capacity since Nov. 1, 1951, without compensation. He will make his headquarters in the Lutheran Building at 210 North Broadway, St. Louis.

—0—

Lutherans Launch Church-Wide Scholarship Plan

MINNEAPOLIS, Minn.—A college scholarship plan has been launched throughout the 2,700 congregations of the Evangelical Lutheran Church.

Known as the Lutheran Education Aid Fund (LEAF), it is one of the few church-wide scholarship programs to be sponsored by any Protestant denomination in America.

Administering LEAF will be the office of Christian Higher Education of the ELC of which Dr. Orville Dahl, Minneapolis, is executive director.

Under the program, the congrega tions of the ELC will be urged t establish a LEAF fund committee to b responsible for making awards and counselling prospective college stu dents. Other committees will be estab lished on the circuit and national lev els.

The value of each scholarship de pends on the decision of the congrega tion. The maximum amount is $400.

In order to be eligible for a LEAF award, the student must be a high school graduate with an acceptable personal and scholarship record, a confirmed member of the ELC and must have demonstrated an active interest in the work of the church.

The award may be made to a student already enrolled at one of the ELC colleges, or to one who has the capacity but lacks funds to begin, or to a student enrolled at another institution who wishes to transfer to an ELC college.

The scholarship winner will be permitted to choose whichever of the senior or junior colleges or academies of the ELC he wishes to attend.

How this new version of the Bible can change your life

Your present Bible, most likely, is the King James Version... translated 342 years ago, and filled with expressions that are confusing to us today. Too often, therefore, it lies in your home—respected, but neglected.

Now at last you can own a Bible written in living language . . . so clear and powerful you will find yourself turning to it regularly—enjoying all the help and stimulation that God's Word offers in these troubled times. It can literally change your life, bring you greater peace of mind.

This new version is an *authorized* Bible, more faithful to the earliest known manuscripts than any other version.

Newest Version Really Our Oldest

In the 342 years since the King James Version was published, dramatic discoveries of old documents have shed new light on the Scriptures. Based on these authoritative manuscripts—some more ancient than any previously known—the RSV is in a sense our *oldest* Bible. And it is far more accurate and easier to understand.

Easier to Read

Ninety-one Bible scholars cooperated in the fourteen-year-long labor to recover the full meaning of the Bible. They preserved the timeless beauty of the King James Version, but freed the Bible from outdated expressions that make it difficult to read.

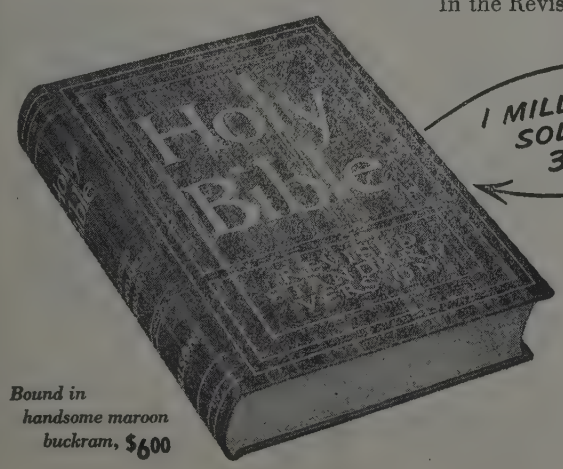
Did you know, for instance, that in King James' time "by and by" meant *immediately*? That a man's "conversation" meant his *conduct*? That "to suffer" meant *to allow*?

In the Revised Standard Version, direct, understandable language makes the original meaning clear.

Religious Leaders Praise It

"For everyone seeking peace of mind, victory over fear, and a solution of personal and social problems, this version will be of great practical help," says one nationally known religious figure. Another counsels, "Every Christian should possess this translation."

Here is a Bible so enjoyable you'll pick it up *twice* as often. Its clear simple language makes Bible reading a rewarding pleasure your whole family will want to share. As it strengthens your understanding of God's Word, it will bring new spiritual joy to you and your loved ones.



Bound in handsome maroon buckram, $6.00

PERFECT GIFT FOR BRIDE, GRADUATE, LOVED ONE

No gift could bring more lasting joy than the Word of Life in the living language of today: the Revised Standard Version of the Bible. Clearer and easier to read, it is ideal for young people—perfect for the couple starting their new life together, for the graduate whose future spreads bright before him . . . or for your child at the close of the Sunday School year. Let the RSV bring new spiritual riches to those you love.

Supplies of the genuine limp leather edition, individually boxed, are now becoming available. $10.00.

THOMAS NELSON & SONS

Lutherans Oppose Strict Church-State Separation

ALEXANDRIA, Va. — A two-day seminar here on the Church and National Life was told that the "proper relation" between Church and state is "one of cooperation, each in its own area, toward a common goal."

The seminar, sponsored by the Division of Public Relations of the National Lutheran Council and the Department of Public Relations of the Lutheran Church-Missouri Synod, heard its closing speaker declare that "strict separation of Church and State is a figment of the legal mind," and is "not even realistic on the formal organizational level."

Dr. Carl E. Reuss of Columbus, O., executive secretary of the Board for Christian Social Action of the American Lutheran Church, said off-the-record discussions during the seminar had not implied separation of Church and State, but rather the proper cooperation between them.

"Cooperation between Church and State toward the goal of supporting and advancing the well-being of men, in time and for eternity," he said, "is not only right but proper in view of God's sovereignty over all the world. Both Church and State are His authorities for doing His Will."

Dr. Reuss said it was wrong for the Church to "impose its rule over the State and to impose its dogma by legislation," and equally wrong for the State "to dominate and use the Church for its selfish nationalistic ends."

"Church and State stand as equals," he asserted, "each with a sphere of primary and a sphere of secondary responsibilty under God's authority. Cooperation between partners in a common cause is not only desirable, it is essential."

—0—

Lutherans to Use No Bible Texts in New Service Book

PHILADELPHIA—Neither the Revised Standard Version nor the Authorized King James Version of the Bible will be used as the text for the epistle and gospel lessons in a new "Service Book and Hymnal of the Lutheran Church."

This decision was reached here by the Joint Commission on the Liturgy which was charged with the responsibility of preparing a common service book for the eight church bodies participating in the National Lutheran Council.

The commission voted that "no text be printed in the Service Book and Hymnal for the stated Epistles and Gospels for Sundays and holy days, but that Scripture references only be given."

The commission also decided to authorize under its own imprint the preparation of two separate lectionaries of the stated Epistles and Gospels, one with the authorized King James text, the other with the RSV text. This means that two different books must be used in a worship service.

Three of the largest church bodies involved in the project—the United Lutheran Church in America, American Lutheran Church and the Augustana Lutheran Church—went on record at their conventions last year in favor of using the Revised Standard Version in the service book. The other f bodies expressed no preference way or the other.

Prior to the action of the three nominations, the commission had tak a unanimous position to retain King James Version as the text the stated lessons in the service bo It rejected use of the RSV on grounds that "it would be highly wise to give premature approval t version of the Bible—however fine of which the Church has not yet h opportunity to measure the full s ture."

It is expected that the new comm service book will be published ea in 1955.

The Borrowed Sister

by Erling Nicolai Rolfsrud

As the first deaconess in America, borrowed from the Norwegians, young Sister Elisabeth Fedde started with no knowledge of this new language, very little money, a handful of loyal friends, and a burning zeal to serve God and her fellow countrymen. Her life story is an intensely interesting one, both gay and serious, and will find a warm spot in the heart of every reader.

Sister Elisabeth not only started the Deaconess movement in America, but she founded the Deaconess Home and Hospital in Brooklyn and a similar institution in Minneapolis, all before the turn of the century.

Paper

$1.00

Young China in the Valley of Decision

BY PALMER I. ANDERSON

What of the Christian Church in Communist-controlled China? Missionary Anderson answers as he saw it before the anti-foreign and pro-Communist regime forced the suspension of his work there.

His answer lies in short biographies of young Christians, known by the author, whose lives had come to a point of decision. He brings out the tensions they face as they make their choice, the pressures brought to bear to "persuade" them to champion the hammer and sickle, the situations in which they find themselves when they do stand firm in their faith.

Paper

$1.00

From

Your Religious Supply Store

Published by
Augsburg Publishing House
Minneapolis 15, Minnesota

heran Churches
n Merger

OUTH ST. PAUL, Minn.—Two Lu-an congregations of different syn- here have announced plans to ge into a single church of some 1,600 tized members.

hey are the 61-year-old St. Paulus heran Church, a congregation of man background affiliated with the erican Lutheran Church, and the 25-r-old Trinity Lutheran Church, a gregation of Norwegian background liated with the Evangelical Luth-n Church. Both now have more n 20 nationalities in their mem-ships.

heir parent denominations—t h e C and the ELC—are considering an ntual merger. According to pre-t plans, the new South St. Paul ngregation will exist as an unaf-ated congregation until 1956 or un- a merger of the denominations is ected.

f merger negotiations between the tional bodies are not consummated, e new congregation would vote to iliate either with the ALC or the C.

—0—

lm on Luther
eaks Attendance Records

MINNEAPOLIS, Minn.—The world emiere engagement of the film, Martin Luther," broke all previous tendance records for motion picture owings at the Lyceum theater here d was held over for a third week. Some 26,000 persons saw the film in first week, it was reported by Dr. S. Hjortland, chairman of the local mmittee of sponsors.

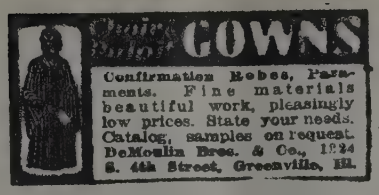
Originally booked from May 4 rough 16, the film will now play re through May 24, with three show-gs daily.

More than 50,000 advance box of-e tickets were sold, according to eater officials. Seats for the early vening showing were consistently ld out for more than a week in ad-nce.

Some communities sent bus or auto ravans with delegations of from 25 200 persons each to see the film, id Robert E. A. Lee, executive di-ector of the sponsors' committee.

Mr. Lee reported on the "outstanding ccess" of the film at a meeting in ew York of Lutheran Church Pro-uctions, which commissioned Louis e Rochemont Associates to produce he film in West Germany.

Meanwhile, Mr. Lee announced that


Choir GOWNS
Confirmation Robes, Paraments. Fine materials beautiful work, pleasingly low prices. State your needs. Catalog, samples on request. DeMoulin Bros. & Co., 1224 S. 4th Street, Greenville, Ill.

RELIGIOUS
LIBRARIES
PURCHASED
Baker Book House - Grand Rapids 6, Michigan
Dept. LO

the National Board of Review of Motion Pictures has listed "Martin Luther" among its recommended films.

"This well-made film about a historically important man is irrefutable proof that motion pictures on religion and religious history need not be dull," the board says in its May release of Films in Review.

It calls the Luther film "more dramatic than most fiction films, and makes the beginning of the Protestant Reformation visually interesting and intellectually exciting."

—0—

Lutherans Name
Television Evangelist

MINNEAPOLIS, Minn.—The Evangelical Lutheran Church has called one of its pastors to serve as television evangelist.

In accepting the call, the Rev. Norman L. Hammer, pastor of Emmanuel Lutheran Church, North Hollywood, Calif., said that he would "seek ways and means of showing people by television the love of God and invite the lonely, the frustrated and the discouraged to find peace through Jesus Christ."

Television program plans will be developed in consultation with the ELC evangelism division and the ELC office of public relations. Mr. Hammer was appointed by the ELC board of home missions, of which the evangelism division is part, and will serve at first in the Los Angeles area.

—0—

Clevelanders Win
Lutheran Club Honors

Cleveland — John Thomas, well-known Lutheran layman of this city, was elected president of the National Federation of Lutheran Clubs at its eighth annual convention here.

Mr. Thomas, a former board member of the federation, succeeds William J. Schmidt of Indianapolis.

Another Clevelander, E. C. Jacobs, national president of the Lutheran Laymen's League, was honored by the group as winner of the Lutheran of the Year award.

Winner of the Outstanding Club of the Year award, picked from Lutheran clubs throughout the country, was the Lutheran Business Men's Club of Cleveland. Included among its activities in 1952 was furnishing of the library of Lutheran High School here.

—0—

Charges Some Church Groups
Bungling Social Work

Chicago—"Some of the worst social work in America today is being done by church-sponsored agencies," a joint meeting of two Lutheran welfare groups was told here.

The charge was made by Robert MacRae, director of the Welfare Council of Metropolitan Chicago, in an address to the Lutheran Welfare Conference in America and the Associated Lutheran Charities.

He said that social work needed the Church. But he criticized the quality of work done by some church-sponsored agencies.

"Some of it is so bad it smells," he said. "Some of it is silly, sentimental, stupid and oblivious of all professional development of the past 50 years."

And some church welfare work is "guilty of the worst discriminatory practices against minority groups," he added.

Mr. MacRae's critical remarks constituted only a brief part of his talk, which outlined ways in which the Church could help solve today's social problems.

In his speech, he did not enlarge upon the criticisms, but he explained them later in this way:

Some church-sponsored agencies "seem more interested in proselytizing the unfortunates with whom they work than in helping them build constructive lives."

Some refuse to serve minority groups, especially Negroes.

And they fail to recognize the need for properly-trained personnel.

"Some church bodies," said Mr. MacRae, "still seem to think it's enough to have a desire to do good." He charged that too many clergymen who had proved unsuccessful in the ministry were given jobs in church social work.

Social work, he said, should not be regarded as a haven for incompetents.

Lutherans Ask Emergency Refugee Legislation

Chicago—Passage of emergency legislation to admit "at least" 240,000 refugees to the United States was urged upon Congress by the Associated Lutheran Charities at its 51st national convention here.

"The need for another settlement program is imperative," it said, adding that Congress should pass enabling laws "at the earliest possible date."

The organization, affiliated with the Evangelical Lutheran Synodical Conference of America, elected the Rev. E. B. Glabe of Minneapolis, Minn., as president to succeed Dr. Henry F. Wind of Buffalo, N. Y. Other officers elected are: the Rev. Edgar F. Witte of Chicago, first vice-president; the Rev. Werner Kuntz of Detroit, second vice-president, and the Rev. E. M. Roschke of Cincinnati, O., treasurer.

—0—

Lutherans Set Conferences on Church-State Relationships

Chicago—Regional conferences on Church-State relationships in the field of welfare will be held next year by the Lutheran Welfare Conference of America, it was decided at the organization's 25th national meeting here.

The Conference comprises institutions, agencies and individuals belonging to the eight church bodies cooperating in the National Lutheran Council.

The Rev. Forrest R. Stoneburner of Dayton, O., executive director of the Miami Valley Lutheran Inner Mission League, was elected president to succeed Dr. Magnus Dahlen of Minneapolis, Minn.

Other officers chosen were the Rev. J. Norman Carlson of Avon, Mass., vice-president; Ruth Blom of Chicago, secretary; Eugene Schuttner of Portland, Ore., Pacific Northwest regional chairman; Dr. Frederick A. Smith of Los Angeles, California, regional chairman; Harold J. Belgum of Minnesota, Midwest regional chairman, and the Rev. A. R. Horn of Baltimore, Md., Atlantic-Central regional chairman.

—0—

Lutherans Cautioned Against 'Emotional' Gospel Songs

Minneapolis, Minn. — Congregations of the Northwest Synod of the United Lutheran Church in America were warned here against confining their hymn singing to "emotional" gospel songs.

Dr. Paul E. Bishop, Minneapolis, synod president, in a report presented to the annual convention, declared:

"Visits to many congregations revealed a tendency to neglect the rich variety of hymns available in the Common Service Book in favor of a few well-known standbys and/or in favor of so-called gospel songs flavored highly with human-centered emotionalism.

"Carried on interminably, this tendency will lead to shallow rather than deep faith, narrow rather than broad experience of the love of God.

"We have a liturgy historically acceptable, easily usable; we have access to more than 500 hymns and hymn tunes, rich in truth and singable. Congregations are urged to make full use of the approved and proved hel worship."

—0—

Northwest Lutherans Caution on Inter-Denominational Relations

Minneapolis, Minn.—The Nortl Synod of the United Lutheran C in America, at its annual conve here, adopted a report which re mends that congregations and or zations in the synod "avoid any ar inter-denominational relation which might tend to compromise confessional position."

The report said that in view of fact that the synod includes five s

Midland College
Fremont, Nebraska
Liberal Arts and Pre-professional Education
Under Positive Christian Influence
FULLY ACCREDITED

Augustana College
SIOUX FALLS, S. DAKOTA
Outstanding 4-Year, Co-Ed, Liberal A
Over 30 Major Fields of Study
For information about Courses, Costs, Student Financial Aids, writ
TOM KILIAN, Director of Admissic

DIRECTORY OF SCHOOLS
of the
American Lutheran Conference

Who Wants This Space?

PACIFIC LUTHERAN COLLEGE
Parkland, Washington
Liberal Arts
College of Education
S. C. Eastvold, President

Enter to Learn — Leave to Serve
AUGUSTANA COLLEGE
Sioux Falls, South Dakota

GUSTAVUS ADOLPHUS COLLEGE
St. Peter, Minnesota
One of America's fine Lutheran Liberal Arts Colleges
Edgar M. Carlson, President

A Positive Christian Emphasis
AUGSBURG COLLEGE
and
THEOLOGICAL SEMINARY
Minneapolis 4, Minnesota

DANA COLLEGE
AND
TRINITY THEOL. SEMINARY
Blair, Nebraska
Founded 1884
R. E. Morton, President

CAPITAL UNIVERSITY
Columbus 9, Ohio
Fully accredited College of Liberal Arts, Education, Music, Theological Seminary
AMERICAN LUTHERAN CHURCH
H. L. Yochum, President

TEXAS LUTHERAN COLLEGE
Seguin, Texas
The southwest's Lutheran senior college of liberal arts, education, business, music and pre-professional training.
American Lutheran Church
Wm. F. Kraushaar, President

nd one Canadian province "it is eemed inadvisable for the synod to ecome affiliated inter-denominationlly on a state level."

Conferences and auxiliaries of the ynod desiring to establish inter-denominational relationships may do so n compliance with the provisions of he ULCA and synod, it added.

The national body—the ULCA—is a nember of both the World Council of Churches and the National Council of Churches.

The convention also approved plans of a committee to engage a professional educator to make a survey looking oward possible establishment of a Lutheran liberal arts college in Wisconsin. At present, the synod contributes to the support of Carthage College, at Carthage, Ill.

—0—

East German Church-State Situation Reaching Crisis

Berlin—A warning that "the Church can no longer remain silent" on the Communist anti-Church drive in East Germany was sounded here by Evangelical Bishop Hanns Lilje of Hannover, president of the Lutheran World Federation.

Bishop Lilje told the Synod of the United Evangelical Lutheran Church in Germany, at a meeting in West Berlin, that it "must discuss the situation in the East" because of this stricture.

The Synod also was assured, in a message from Dr. Carl E. Lund-Quist, L.W.F. executive secretary, that Lutherans throughout the world "realize that important issues are at stake in Germany."

"We stand by and beside you in love, understanding and intercession," Dr. Lund-Quist said.

These statements, taken with a series of critical developments in the Church-State situation reported here, were seen by observers as foreshadowing an imminent battle between government and religious forces in the Soviet Zone.

The developments included:

(1) A demand by Junge Welt, official organ of the Communist youth organization, Freie Deutsche Jugend, for "complete extermination" of the Evangelical youth organization, Junge Gemeinde.

(2) Condemnation of "the suppression of conscientious freedom" in East Germany by Dean Heinrich Grueber, a high Evangelical Church official, in a sermon from the pulpit of East Berlin's Mary church, in the Soviet Zone.

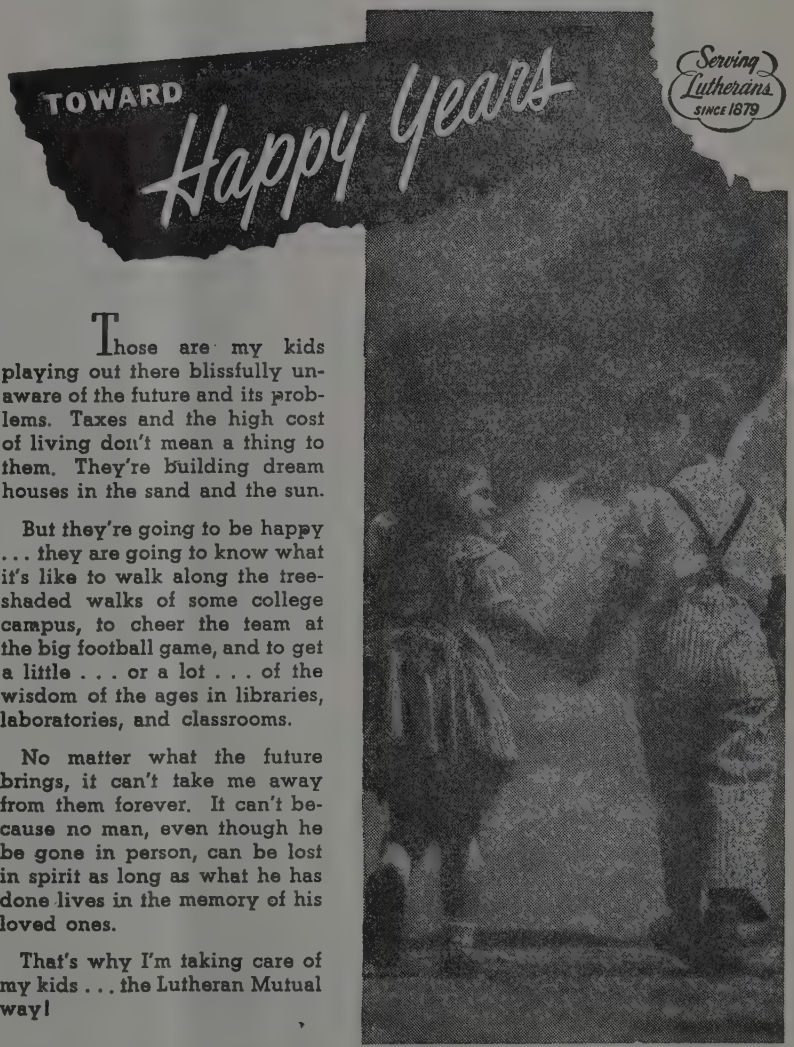
(3) Sentencing of an Evangelical clergyman to prison for ten years by an East German court for alleged "anti-State activities."

(4) Rejection by the East German Justice Ministry of former West German Interior Minister Gustav Heinemann's request that he be permitted to act as defense attorney for Protestant ministers arrested in the Soviet Zone.

Junge Welt's call for "extermination" of the Junge Gemeinde was made in a special extra edition of the weekly published here. The Communist paper said the purpose of the extra was to "unmask the treacherous and illegal activities" of the Junge Gemeinde, which it called "a terrorist gang."

At the same time, Erich Honecker, F.D.J. chairman, told Communist leaders in East Berlin that his organization will "fight for the liquidation" of the Evangelical youth group.

Noting these developments, Der Tag, West Berlin daily published by the Christian Democratic Union, said that the politbureau of the Socialist Unity (Communist) party is planning to set up an "Atheists' Association" modelled upon that in Russia to lead the anti-Church campaign in East Germany. Soviet Zone Communist officials will



Those are my kids playing out there blissfully unaware of the future and its problems. Taxes and the high cost of living don't mean a thing to them. They're building dream houses in the sand and the sun.

But they're going to be happy . . . they are going to know what it's like to walk along the tree-shaded walks of some college campus, to cheer the team at the big football game, and to get a little . . . or a lot . . . of the wisdom of the ages in libraries, laboratories, and classrooms.

No matter what the future brings, it can't take me away from them forever. It can't because no man, even though he be gone in person, can be lost in spirit as long as what he has done lives in the memory of his loved ones.

That's why I'm taking care of my kids . . . the Lutheran Mutual way!

Lutheran Mutual LIFE INSURANCE COMPANY

HOME OFFICE • WAVERLY, IOWA

Tell me how I can provide HAPPINESS and SECURITY for my children

Name_____ Age_____

Address_____

City_____ Zone_____ State_____

be given special training to fit them for leadership of the new organization, Der Tag said.

Dean Grueber, the Evangelical Church liaison officer with the East German government, in his sermon assailed the current Communist campaign against the Junge Gemeinde.

Attacks upon officials and members of the Evangelical youth group, increasing in virulence since early February, were climaxed recently by mass meetings in high schools throughout the Soviet Zone at which students were asked, under threat of expulsion, to sign statements renouncing connections with the Junge Gemeinde.

"All decent and clean feelings are disregarded when children are forced to sign resolutions that their consciences reject," Dean Grueber said. "It is a sin to make youth the object of power politics.

"The Church, along with parents and educators, has the responsibility of leading youth along the proper road. The Church recognizes this mission and is fully aware that carrying it out may necessitate the greatest sacrifices."

The clergyman sentenced was Evangelical Pastor Albin Dreschler of Annaberg-Buchholz, Saxony. A Soviet Zone district court at Chemnitz imposed a ten-year prison term upon him for allegedly engaging, in his sermons, in "unbridled and slanderous agitation against the East German Republic."

"Disturbance of the Church-State relationship by criminal elements such as Pastor Dreschler," the prosecutor told the court, "can no longer be tolerated."

Dr. Heinemann, whose offer was rejected by the Soviet Zone Justice Ministry, is president of the Synod of the Evangelical Church in Germany and one of the country's leading Protestant laymen.

A prominent member of the bar in Essen, West Germany' where he was mayor 1946-47, he resigned from Chancellor Konrad Adenauer's cabinet in 1950 in opposition to the latter's rearmament policy. Last December he also resigned from the Christian Democratic Union, the chancellor's party, and founded a new group called the All-German People's Party.

In the past, Dr. Heinemann's statements and political opposition to the West German leader's program have been utilized frequently by Communist propagandists to bolster the East German "peace" campaign and anti-Western agitation.

German Lutheran Bishops Condemn Anti-Church Campaign

Berlin—Lutheran bishops attending a Synod meeting here of the United Evangelical Lutheran Church in Germany (VELKD) condemned the anti-Church campaign in East Germany as "inhuman" and called for "God's judgment" upon those promoting it.

A statement issued by the VELKD bishops said that pressures being exerted upon Evangelical Church members in the Soviet Zone in matters of conscience and faith "threaten to become unbearable."

"We have learned of particularly drastic measures being taken aga the Junge Gemeinde (Evange youth organization)," the state said, "and we know what means being employed. We know of m cases of young men being expe from school and prevented from c pleting their educations because t would not renounce membership in Junge Gemeinde.

"We know of other serious incide in which irresponsible pressure exerted upon young people to br the backbone of their conscience belief."

The bishops said they did not beli

KEEP
Them Smiling . . .
with another hand under yours!

It is easy for them to smile with the strong, protective hand of a husband and father to support them. But—if that hand were suddenly withdrawn by death—would it be so easy?

Arrange now for the strong, brotherly hand of Lutheran Brotherhood Life Insurance to replace yours, if necessary, with a guaranteed monthly income for those whom you hold dear.

MAIL THIS TODAY

If I save $_____ a week, how much guaranteed income can my family have? How much income can I have at age 65 _____?

Name _____ Age _____

Street _____

City _____ Zone _____ State _____

THIS IS *Your* LIFE INSURANCE SOCIETY

Lutheran Brotherhood

LEGAL RESERVE LIFE INSURANCE FOR LUTHERANS

608 Second Avenue South • Minneapolis 2, Minnesota

ne word" of the charges against the nge Gemeinde made by Junge Welt, ficial organ of the Communist youth ganization, Freie Deutsche Jugend ree German Youth).

The Communist youth weekly has peatedly charged that Junge emeinde leaders and members seek convert it into "a terror group med at sabotaging Germany's reuni- cation."

"We know these young Christians the Junge Gemeinde," the bishops id, "and we know that these charges e untrue. Terror, treason and sab- age are not Christian activities."

The Lutheran bishops said they also ad learned of cases in which people ad been arrested in the Soviet Zone ithout ever being told the charges d in which close relatives were un- le to learn what had become of those ken into custody.

"We also know of incredibly severe ntences being imposed in cases in hich the general feeling of justice of e whole civilized world would have dged quitely differently," the bish- s said. "We regard these methods administering 'justice' as inhuman. nyone who sincerely seeks German nity must not treat fellow Germans at way.

"As Christians we know that world- justice has limitations but, never- eless, we appeal to the conscience nd humanity of the judges. We be- eve that God's judgment will be vis- ed upon those who abuse their world- authority and particularly upon ose who damage or help to damage e faith of young men.

"Meanwhile, we assure our Christian rothers that they are in God's hands nd ask them not to weaken in their ith and loyalty to Christ."

—0—

erman Churchmen Rally gainst Communist Drive

Berlin — The anti-Church campaign eing waged by East German Com- unists is "gestapo-like and inexcus- ble" and has made the Church's posi- ion in the Soviet Zone "impossible nd unbearable," a Lutheran world of- icial said here.

Evangelical Bishop Hanns Lilje of Hannover, president of the Lutheran World Federation, said that German Lutheran bishops, in denouncing the Communist drive in a statement is- ued earlier here, took "a most unu- ual step" that indicates the extreme ravity with which Protestant leaders iew the situation in East Germany.

The bishop's statement has been en- lorsed "unanimously and with grati- ude" by representatives of all region- al Evangelical Churches in the Soviet Zone who met in West Berlin for an emergency conference.

Bishop Lilje said that the Church "will see to it that the whole world learns about the terror measures used by the Communists and about the complete untruth of the charges they are making against Protestant pastors and the Junge Gemeinde (the Evangelical youth organization)."

Meanwhile, an Evangelical spokesman said that churchmen in the Soviet Zone have seen no indication of the application there of the "so-called Eastern peace offensive."

"On the contrary," he said, "the East German government's recent actions must be regarded as an all-out attack upon the Church and upon religion. At least 50 clergymen and church workers have been arrested so far this year."

The spokesman added that attempts to create a pro-Communist church administration in the Soviet Zone had completely failed. He said there are "only a few, paltry characters who are 'progressive', in the Communist sense," among the approximately 6,000 Protestant clergymen in East Germany.

—0—

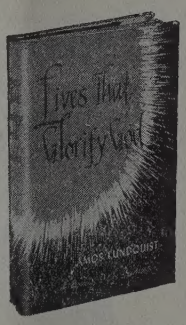
Communist Youth Bands Disrupt Evangelical Services

Berlin—Communist youth bands rioted in two Evangelical churches at Quedlinburg, near Magdeburg, halting a worship service in one and disrupting the service in the other.

It was the first reported invasion of a Protestant church edifice in the Soviet Zone by Communist groups since the anti-Church campaign in East Germany began.

In both cases, members of the Com-

Just off the Press . . .



Lives That Glorify God

Daily Biographical Meditations by Amos Lundquist

We often fail to realize the blessings God channels to us through the lives of good men and women and to catch the challenge that comes from the contemplation of God-honoring lives. In these 366 meditations God speaks through human lives. In addition to the testimonies of demonstrated faith and love, choice words from the writings of many personalities are included. With each meditation there is also a verse of Scripture and a brief prayer.

$2.50

AUGUSTANA BOOK CONCERN
ROCK ISLAND, ILLINOIS
Branch Stores at
55 So. Ninth St., Minneapolis 2, Minn.
619 Utilities Bldg., 327 So. LaSalle St., Chicago 4, Ill.

munist Freie Deutsche Jugend (Free German Youth) entered the church singly, mingling with the worshippers. Then, after the services got under way, they began climbing upon and over the pews, whistling, stamping and shouting.

One pastor was able to quash the disturbance, but at the other church the rioters could not be quieted and the service had to be broken off.

Reports also have been received from several Soviet Zone cities that F.D.J. members have begun tearing down bulletin boards of the Evangelical Church youth organization, Junge Gemeinde.

—0—

Statement Condemning Anti-Church Campaign Read in East German Churches

Berlin—A statement condemning the anti-Church campaign in East Germany issued by the bishops of the United Evangelical Lutheran Church in Germany (VELKD) was read from the pulpits of Evangelical churches throughout the Soviet Zone.

The bishops branded the Communist action "inhuman" and called down "the judgment of God" upon those promoting it.

The statement was adopted after Evangelical Bishop Hanns Lilje of Hannover, president of the Lutheran World Federation, had warned the VELKD Synod at its meeting here that "the Church can no longer remain silent" regarding the situation in East Germany.

—0—

Protestant Youth Group Outlawed in East Germany

Berlin—The East German Interior Ministry has declared the Evangelical Church's youth organization, Junge Gemeinde, to be "illegal" and warned that "anyone participating in its activities is violating the laws."

Church spokesmen expressed fear that the declaration was the prelude to an all-out government drive to suppress the Junge Gemeinde.

The 1,000 word Ministry statement, published in newspapers throughout the Soviet Zone, charged that the Junge Gemeinde is "no part of the Church" but "is merely an agency of the German fascist terror organization, Bund Deutscher Jugend (League for German Youth), working under a religious mask for the warmongers in Bonn and the U.S.A."

"Investigation by the Ministry of the Interior," the statement said, "has shown that the Junge Gemeinde never was authorized, and can never be since the disclosure of the alien activity of this illegal organization."

Three Evangelical clergymen were cited in the declaration as having "instigated" members of the Church youth group to work against the East German government and having "trained them for the American intelligence service."

It said the clergymen "forwarded espionage reports to West Berlin, headquarters of the West German warmongers, and to an American in Switzerland named Robert Mackie."

(Dr. Robert C. Mackie, a Scottish Presbyterian minister, is associate general secretary of the World Council of Churches at Geneva, in charge of its inter-Church aid and refugee service. He formerly was president of t World Student Federation.)

—0—

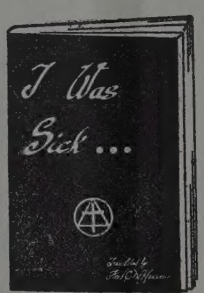
Dibelius Asks Youth Groups Continue Work

Berlin—A pastoral letter calling u on Protestant youth groups to co tinue functioning in the Soviet Zo despite an East German governme ban was issued here by Bishop O Dibelius of Berlin, head of the Eva gelical Church in Germany (EKI

It was addressed to parents as w as members of the Church's youth o ganization, Junge Gemeinde.

The open letter was published i mediately after a months-long Co munist campaign against the you movement had culminated in an Ea German government statement th the Junge Gemeinde is "illegal" a

Looking for a Gift
For a Shut-In?



I Was Sick . . .

Translated by Fred C. M. Hansen

BRINGS THE TESTIMONY
OF CHRISTIAN PHYSICIANS
TO THE SUFFERER

Only $1.50
Cloth Bound

Lutheran Publishing House
200 SOUTH [illegible] STREET
BLAIR, NEBRASKA

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

icipation in its activities violates
.et Zone laws.
recent weeks, hundreds of stu-
:s have been expelled from high
ol for refusing to sign documents,
ouncing Junge Gemeinde member-
, at mass meetings staged in insti-
ons throughout East Germany.
The work of the Junge Gemeinde
continue," Dr. Dibelius said. "I
t those who remained loyal to it de-
e hard pressure. And to those who
themselves be forced into signing
ements contrary to their convic-
s and their consciences, I say that
's forgiving mercy is greater than
human failings.
Signatures that have been extorted
e no validity in the eyes of God.
are free to act according to God's
d and commandments."
he Evangelical leader said that a
th could not resign membership in
Junge Gemeinde because "it has no
nal membership in the usual sense."
A person either participates in its
vities or does not," he said, "and
decision as to which course he will
ow is the free right of every indi-
ual young Christian. This right
not be abridged. The Junge
neinde is not a centralized organ-
ion, much less an 'illegal' one; it
part of the whole Church."
iting guarantees of freedom of re-
on and conscience contained in ar-
e XVI of the East German Con-
ution, Dr. Dibelius said that the ar-
e is "the legal basis for the Junge
neinde" and urged young people
cked for participating in its ac-
ties to refer their persecutors to
se guarantees.
Bishop Dibelius warned that the
paign against the Junge Gemeinde
'in reality a campaign against the
urch as a whole."
It has now reached a stage," he said,
here worship services are being dis-
ted by Freie Deutsche Jugend
mmunist youth organization) mem-
s, children are being forbidden to
nd religious classes, Church insti-
ons are being confiscated, and the
nber of pastors, deaconesses, cate-
ts and other church workers being
ed is constantly increasing.
But, with God's help, the Church
weather this fight as it did the
ier one (during the Nazi regime).
Church will do all that it can to
o those who suffer afflictions for
r faith. As chairman of the EKID
ncil, I assure you that we all stand
you, pray for you and will share
r burdens."
The pastoral letter concluded with
ecial word for parents.

"I know how hard it is to watch while your children are being persecuted for their faith," Dr. Dibelius said. "But don't forget that nothing will better equip your children for a confident adult life than the experience of standing by their Church in their youth.

—0—

Evangelical Leader Posts Denunciation of Communist Campaign

Berlin—A leading Evangelical Church official took up the challenge of the Communist anti-Church drive here as attacks on the Junge Gemeinde, Evangelical youth organization, continued unabated in the Soviet Zone.

Dean Heinrich Grueber, Evangelical liaison officer with the East German government and senior pastor of Mariekirche, Berlin's leading Protestant church, posted a denunciation of the Communist campaign on his church's bulletin board.

"We will take up this fight, which has been forced upon us, with confidence," Dean Grueber said.

"It may be that even greater sacrifices will be asked of our pastors and congregations than were required 20 years ago (during the Nazi regime) but we will make these sacrifices courageously. And this time the fight will not last 12 years."

—0—

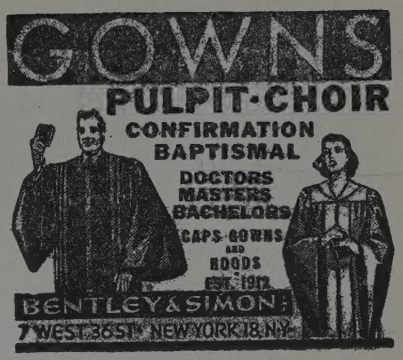
Over 1,000 Protestant Youth Expelled from Soviet Zone Schools

Berlin—More than 1,000 young Protestants have been expelled from schools in East Germany for refusing to renounce the Evangelical youth organization, Junge Gemeinde, Church officials reported here.

The explusions are the result of a series of Communist-sponsored mass-meetings in Soviet Zone schools at which students were given the choice of signing statements that they would sever relationship with the Church organization or being expelled.

Bishop Moritz Mitzenheim, head of the Evangelical Church in Thuringia, meanwhile issued a pastoral letter exhorting members of the Junge Gemeinde not to let themselves be "intimidated" and asking parents to "strengthen the faith of our youth."

Evangelical Bishop Ludolph Mueller of Magdeburg called upon all parishes in his jurisdiction to "stand even closer together during the Church's current period of suffering."



Threaten East German Clergy With Death Sentence

Berlin—A threat that the death sentence may be imposed upon East German clergymen who oppose the Communist regime in the Soviet Zone was made by Neues Deutschland, official organ of the Socialist Unity (Communist) party.

The paper said that "all reactionary clergymen" are liable to prosecution under East Germany's "protection of the peace" law which provides imprisonment or death as punishment for public, or even private, criticism of Communist policy.

"The death sentence," it said, "is indicated for particularly offensive crimes such as deeds committed on the direct order of States or agencies agitating for war, or an aggressive policy, against peaceful nations."

The Communist organ charged that "many itinerant churchmen from West Berlin and West Germany are supplying hostile literature to agents working in East Germany in the guise of ministers."

"Reactionaries holding key positions in the Evangelical Church are trying continuously to incite the Soviet Zone population against the government's measures," it said.

—0—

Swedish Bishop, Center of Election Controversy, Has Nervous Breakdown

Stockholm—Lutheran Bishop Dick Helander of Strangnas, who has been implicated in charges that his election last year was achieved by unfair methods, has received police permission to leave the country for several weeks rest in Switzerland.

Bishop Helander is suffering from a nervous breakdown. He has been given a leave of absence by his diocese.

Police investigation of complaints about last October's election in the

Strangnas diocese, one of the most important in Sweden, has cast suspicion on the bishop himself.

Bishop Helander has denied all knowledge of a series of anonymous letters, circulated among Strangnas clergymen, that attacked the bishop's rivals in the election and supported his candidacy.

Recently he called on Archbishop Yngve Brilioth of Uppsala, Primate of the Swedish State Lutheran Church, at the latter's request.

Following the meeting, Archbishop Brilioth declared that he had no right to doubt that Bishop Helander was telling the truth.

Last October's election was the second one held to fill the Strangnas post, left vacant by the retirement of Bishop Gustaf Aulen.

Bishop Helander, then a professor at Uppsala University, placed fourth in the first election in May, 1952, which was invalidated because some ineligible clergyman had voted. A new election was set for last Oct. 22.

Between Oct. 10 and 20 a series of five anonymous letters were sent to all pastors in the diocese who were entitled to vote. Some of the letters were typed carbon copies. Others had been run off on a duplicating machine.

All advocated the candidacy of Prof. Helander and attacked the reputations and characters of the other four candidates.

This time Prof. Helander placed third in the voting. His name, accordingly, was submitted to the Minister for Ecclesiastical Affairs as one of the three who received the greatest number of votes.

Under the procedure used to fill a vacant bishopric, the government may appoint any one of the three top candidates. Prof. Helander was appointed bishop on Dec. 12.

But theologians at Uppsala University asked the police to investigate the election. They charged that undue influence had been exerted on the other pastors by the letters, which they said repeated neighborhood gossip about other candidates and were "deceitful and unworthy."

Police investigation has disclosed that Prof. Helander had rented a duplicating machine from Oct. 6 to 16. The duplicator was kept in a locked room in the Deacon's House at Uppsala, but many persons knew where the key was kept.

Bishop Helander said he had rented the machine to produce copies of a theological treatise.

Police also have found that, at about the same time, a typewriter disappeared from the offices of the Uppsala theological faculty and a di one appeared in its place.

The new typewriter, invest disclosed, had been bought in holm by Prof. Helander, who h scribed himself to the sales cl Georg Arvidsson, a merchant Sodertalje, Sweden.

When the substitution was ered, Prof. Helander was asked turn the old typewriter. When handed over, it was equipped wit type faces.

An examination by the manufa of the machine showed that th type face had been filed down mechanical grinder.

A spokesman for Bishop He said that he had taken the type home to use in research. Lat was said, he found that the type had been damaged and felt obli replace the machine with one in condition.

In buying another typewrite spokesman said, the bishop atte to save money by driving a hard gain. Not wanting to admit th was a clergyman, he gave the clerk a fictitious name, the spok added.

Now Available **Price $1.00 e**

11TH BIENNIAL CONVENTION REPORT

of the

AMERICAN LUTHERAN CONFERENCE

Held at Minneapolis, Minnesota

November 12-13, 1952